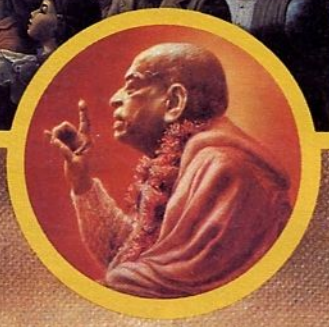
Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD



Vol. 22 No. 10 THE MAGAZINE OF THE HARE KRISHNA MOVEMENT

From the eternal pastimes of Kṛṣṇa:

THE LIFTER OF GOVARDHANA HILL

Also:

Understanding The Ultimate Science

My Son and Hare Kṛṣṇa: A Mother Speaks Out

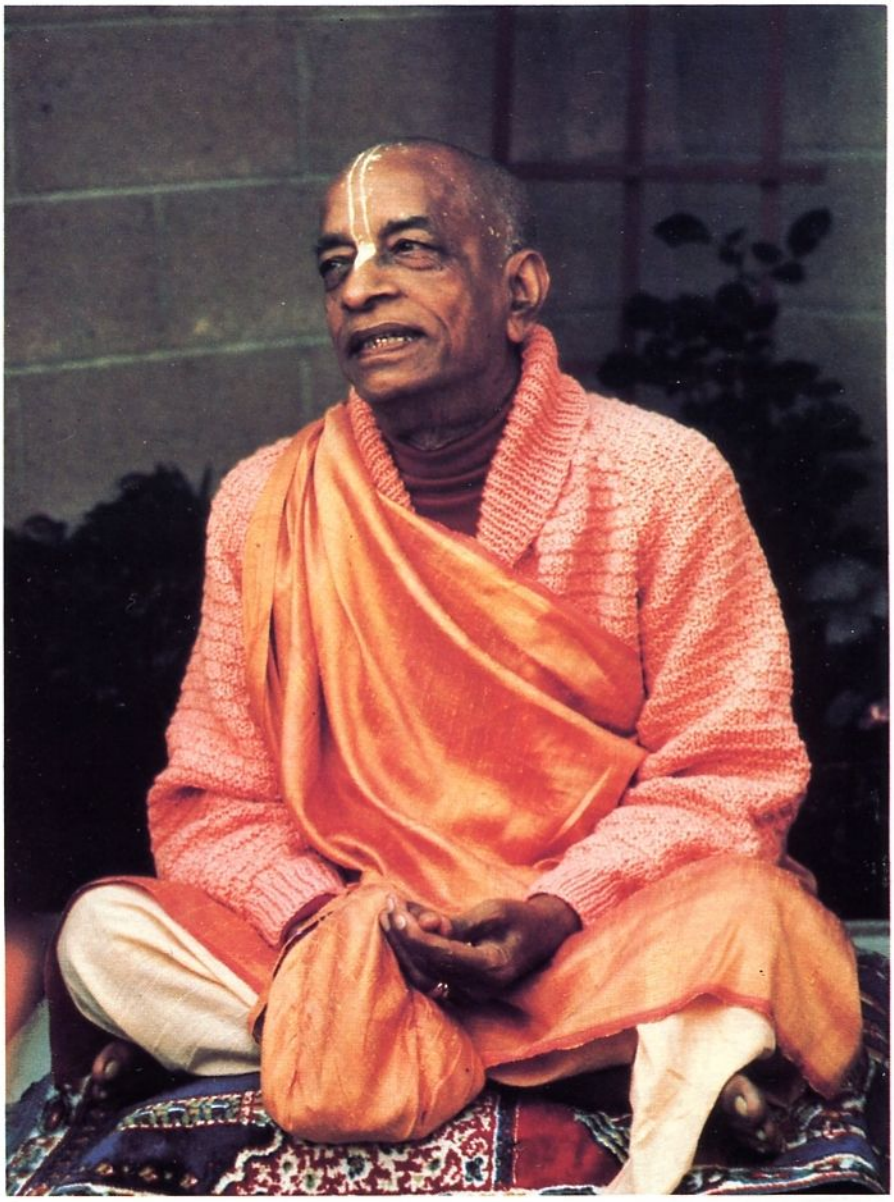
Kṛṣṇa Consciousness And Hinduism

Marital Relations: Church Control Or Self-Control?

Life in the Forest of Enjoyment

Truth and it's Consequences

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-*Ācārya* of the International Society for Krishna Consciousness, came to America in 1965, at age sixty-nine, to fulfill his spiritual master's request that he teach the science of Kṛṣṇa consciousness throughout the English-speaking world. In a dozen years he published some seventy volumes of translation and commentary on India's Vedic literature, and these are now standard in universities worldwide. Meanwhile, traveling almost nonstop, Śrīla Prabhupāda molded his international society into a worldwide confederation of *āśramas,* schools, temples, and farm communities. He passed away in 1977 in Vṛndāvana, India, the place most sacred to Lord Kṛṣṇa. His disciples are carrying forward the movement he started.



BACK TO GODHEAD is the monthly journal of the International Society for Krishna Consciousness. When Śrīla Prabhupāda began the Society (in New York City, in 1966), he put into writing the purposes he wanted it to achieve. They are as follows:

1. To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Kṛṣṇa, as it is revealed in *Bhagavad-gītā* and *Śrīmad-Bhāgavatam.*
3. To bring the members of the Society together with each other and nearer to Kṛṣṇa, the prime entity, thus developing the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Kṛṣṇa).
4. To teach and encourage the *saṅkīrtana* movement, congregational chanting of the holy names of God, as revealed in the teachings of Lord Śrī Caitanya Mahāprabhu.
5. To erect for the members and for society at large a holy place of transcendental pastimes dedicated to the personality of Kṛṣṇa.
6. To bring the members closer together for the purpose of teaching a simpler, more natural way of life.
7. With a view toward achieving the aforementioned purposes, to publish and distribute periodicals, books, and other writings.

The Magazine of the Hare Krishna Movement

BACK TO GODHEAD

FOUNDED 1944 VOL. 22, NO. 10 OCTOBER 1987 PRICE: $1.50

FOUNDER
(under the direction of His Divine Grace
Śrī Śrīmad Bhaktisiddhānta Sarasvatī Prabhupāda)
His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

EDITOR IN CHIEF Satsvarūpa dāsa Goswami
MANAGING EDITOR Śeṣa dāsa
ASSOCIATE EDITORS Draviḍa dāsa,
Mathureśa dāsa, Nāgarāja dāsa
CONTRIBUTING EDITORS Drutakarmā dāsa,
Kuṇḍalī dāsa, Viśākhā-devī dāsī, Dvārakādhīśa-devī dāsī
DESIGN Yamarāja dāsa
BUSINESS MANAGER Ādi-keśava dāsa
COMPOSITION Prāṇada-devī dāsī
PRODUCTION Bali Mahārāja dāsa
ILLUSTRATORS Dhruva Mahārāja dāsa, Puṣkara dāsa
PROOFREADER Kṣamā-devī dāsī
SANSKRIT EDITOR Kuśakratha dāsa
ARCHIVES Ravīndranātha dāsa
SUBSCRIPTION SERVICES Kṛṣṇa-kṛpa dāsa,
Tulasī-devī dāsī, Madhuhara dāsa,
Brajendranandana dāsa
ADVERTISING AND PROMOTION Puruṣārtha dāsa
PRINTING CONSULTANT Paul Bleier

PRONUNCIATION. We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in **but**, long **ā** like the **a** in **far** (and hold it twice as long as the short **a**). Pronounce **e** like the **a** in **evade**, long **ī** like the **i** in **pique**. Pronounce the vowel **ṛ** like the **ri** in **rim**, and **c** like the **ch** in **chair**. Pronounce the aspirated consonants (**ch, jh, dh,** etc.) as in **staunch-heart, hedge-hog,** and **red-hot**. Finally, pronounce the sibilants **ś** and **ṣ** like **sh**. So for *Kṛṣṇa* say KRISHNA, and for *Caitanya* say CHAITANYA.

SPIRITUAL NAMES. Members of the International Society for Krishna Conciousness receive names of Lord Kṛṣṇa or His great devotees, combined with dāsa (dāsī for women), meaning "servant." For instance, the name *Kṛṣṇa dāsa* means "servant of Kṛṣṇa."

EDITORIAL OFFICES. Send editorial correspondence to BACK TO GODHEAD, 41 West Allens Lane, Philadelphia, PA 19119-0428. Phone: (215) 247-4040.

SUBSCRIPTIONS. BACK TO GODHEAD is published monthly except March. For a one-year subscription, send $14.00 to BACK TO GODHEAD, P.O. Box 70, Emmaus, PA 18049. Outside Canada and the U.S.A., contact the ISKCON center nearest you (see address list on pages 26–27) or add $3.00 for surface mail, $6.00 for airmail. Payments in U.S. funds must accompany foreign and Canadian orders for magazines to be mailed from the U.S. For a lifetime surface-mail subscription, send $175; airmail, $400 (U.S. funds).

When writing to change your address or clear up any questions about your subscriptions, write to **Circulation Dept., P.O. Box 70, Emmaus, PA 18049.** (Or call **215-822-0787.**) We can answer your questions faster if you send up a recent mailing label or invoice. Please allow six weeks for changes to show up on your mailing label.

BACK TO GODHEAD is available in microfilm from University Microfilms International, 300 North Zeeb Road, Dept. P.R., Ann Arbor, MI 48106.

©1987 BACK TO GODHEAD. All rights reserved. BACK TO GODHEAD (ISSN 0005-3643) is published monthly except March by BACK TO GODHEAD, 41 West Allens Lane, Philadelphia, PA 19119-0428. Second class postage paid at Philadelphia, PA, and other mailing offices.

POSTMASTER: Send address changes to BACK TO GODHEAD, P.O. Box 70, Emmaus, PA 18049.

JOINING KṚṢṆA'S PASTIMES 3
Śrīla Prabhupāda explains the difference between mortal and immortal consciousness.

Coming to Kṛṣṇa

AN INFORMED OPINION 5
A mother's response to her son's joining the Hare Kṛṣṇa movement.

ŚRĪLA PRABHUPĀDA AND THE DEFINITION OF TRUTH 6
His uncompromising approach provides relief from the common bluffing and cheating.

Lord Kṛṣṇa's Cuisine

AT LAST! THE KṚṢṆA'S CUISINE COOKBOOK 10
Now that more than five hundred delectable recipes are available, lack of variety is no excuse for being nonvegetarian.

THE LIFTER OF GOVARDHANA HILL 18
The powerful demigod Indra saw Kṛṣṇa as an impudent boy, but Kṛṣṇa defeated him in a way that only God can.

Book Section

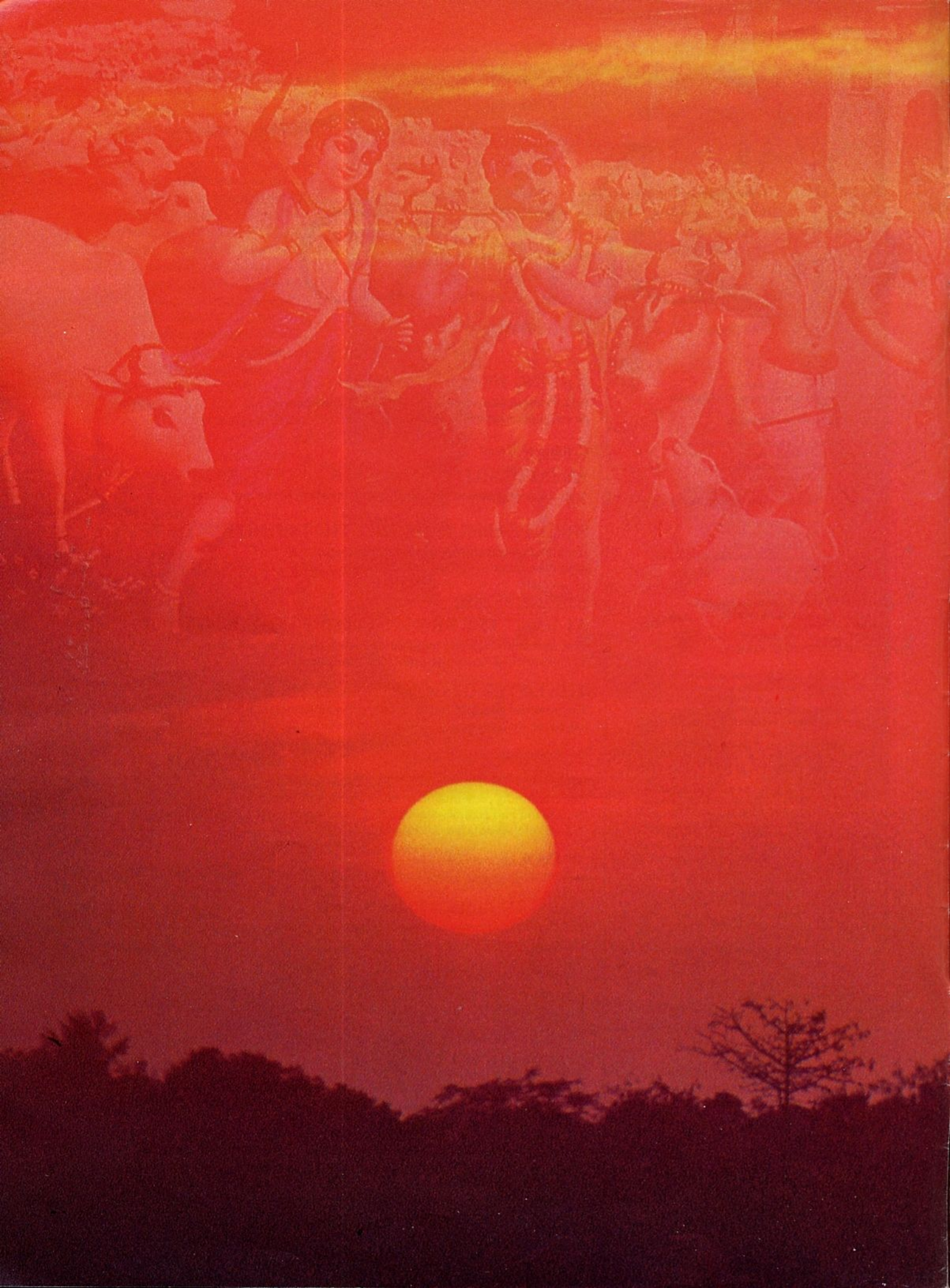
ŚRĪMAD-BHĀGAVATAM 23
The continuing presentation of India's great spiritual classic. Translation and commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

"HINDUS" 29
What does the name reveal? And what does it hide?

PURSUING LIFE'S PLEASURES 32
In a scriptural allegory, a merchant enters the forest of enjoyment and finds it's not what it appears to be.

THE VEDIC OBSERVER 12
LETTERS 14
EVERY TOWN AND VILLAGE 15
ŚRĪLA PRABHUPĀDA SPEAKS OUT 22
NOTES FROM THE EDITOR 36

COVER: On October 23, devotees of Kṛṣṇa in temples around the world will commemorate the occasion of His lifting Govardhana Hill to protect the inhabitants of Vṛndāvana from a devastating rainfall. Kṛṣṇa's devotees, convinced by the Vedic literatures and the testimonies of great saints that Kṛṣṇa is God, accept His pastimes—such as the lifting of Govardhana Hill—as historical facts. If God can hold entire planets in orbit, why can't He lift an insignificant hill? To learn more about this wonderful pastime of the Supreme Lord, please see the article on page 18. (Detail of a painting by Dhṛti-devī dāsī.)



Joining Kṛṣṇa's Pastimes

Understanding that ultimately we have to give up our body and everything we possess, an intelligent person asks, "What's next?"

A lecture in Los Angeles in December 1973
by HIS DIVINE GRACE
A. C. BHAKTIVEDANTA SWAMI PRABHUPĀDA
Founder-*Ācārya* of the International Society for Krishna Consciousness

niśamya bhagavan-mārgaṁ
saṁsthāṁ yadu-kulasya ca
svaḥ-pathāya matiṁ cakre
nibhṛtātmā yudhiṣṭhiraḥ

"Upon hearing of Lord Kṛṣṇa's returning to His abode, and upon understanding the end of the Yadu dynasty's earthly manifestation, Mahārāja Yudhiṣṭhira decided to go back home, back to Godhead." (*Śrīmad-Bhāgavatam* 1.15.32)

Yudhiṣṭhira Mahārāja was very sober and very advanced spiritually, so when he heard how Kṛṣṇa had gone back to His abode and how the Yadu dynasty had been destroyed by fighting among themselves, he thought, "Let me give up everything and surrender fully to the Lord."

So, everyone should understand that, ultimately, we have to give up this body and whatever we possess. And after giving everything up, what is next? We have to give everything up. That is a fact. If we don't give it up now, at the time of death we must give it up. As Kṛṣṇa says [*Bhagavad-gītā* 10.34], *mṛtyuḥ sarva-haraś cāham:* "As death I take everything away." You may try to keep your possessions, but at the time of death you will have to give them all up. By force they will be taken away. Everyone should understand this.

The foolish person thinks, "My family, my nation, my society, my bank balance, my skyscraper building, my motorcar—these will save me." But that is not possible. As it is said in the *Śrīmad-Bhāgavatam* [2.1.4], *teṣāṁ pramatto nidhanaṁ paśyann api na paśyati:* Those who are mad do not see that everything they possess will remain behind when they die. It will not stay with them. You will be vanquished, your body will be vanquished, and everything will be lost.

Body, wife, relatives, children—all these things are temporary, but I am eternal. People do not think, "I am eternal, yet I am engaged in temporary things. So what is my eternal business?" This question they do not ask. Simply fools, *mūḍhas.*

I have experienced being a child, a boy, a young man. But now my childhood body, my boyhood body, my youthhood body are gone. I have a different body. But I know that I had a childhood body, a boyhood body, and a youthhood body. So, the conclusion is that I am eternal and this body is not eternal. It is a very simple thing. Why can people not understand? In the *Bhagavad-gītā* [2.17] Kṛṣṇa says, *avināśi tu tad viddhi yena sarvam idaṁ tatam,* and *antavanta ime dehāḥ.* This body is *antavat,* "temporary." One day it will be finished. But that thing which is spread all over the body—that will not be annihilated. What is that? Consciousness. Consciousness is spread all over the body, and Kṛṣṇa says that it is immortal.

So, now we have to see whether our consciousness is absorbed in what is immortal or in what is mortal. If I am absorbed in thoughts like "This is my country," "This is my body," "This is my family," "This is my community," "This is my nation"—this is "mortal" consciousness. But "immortal" consciousness is to think, "Kṛṣṇa is mine, and I am Kṛṣṇa's." This is immortal consciousness. When you come to this consciousness, that is called Kṛṣṇa consciousness. Then you are saved.

As long as we are absorbed in temporary consciousness, our mind will always be changing. I may accept something now, but then I will reject the same thing. This body is being manufactured according to the acceptance and rejection of the mind. Otherwise, why do you have different bodies? So many boys and girls, ladies and gentlemen, are sitting here, but no one's body is exactly like another's. No. You all have different minds, and therefore you have different bodies. This is to be understood.

Now, here it is said about Yudhiṣṭhira Mahārāja, *svaḥ-pathāya matiṁ cakre:* "He decided to go back to Godhead." In other words, he meditated, "What am I? Wherefrom have I come? If I am eternal, why is my body not eternal? I would have been very happy if my body were eternal, but that is not possible. I desire that I will not die, that my body will not be vanquished. That is my desire. Therefore I will go back to Godhead and attain my eternal,

Kṛṣṇa displays His eternal pastimes in one universe after another, just as the sun rises continuously around the globe. And, like the sun, Krsna only seems to disappear; His pastimes are eternally manifest to His pure devotees.

MONTAGE BY PURUṢĀRTHA DĀSA

spiritual body." Unfortunately, today no one is meditating upon this subject matter. They have learned some nonsense impersonal meditation.

So, now Yudhiṣṭhira Mahārāja will retire. He will give up his kingdom. This is the Vedic system. However rich you may be, however prosperous you may be, however much you are attached to your home or your nation, you have to realize, "These things are all temporary, but I am eternal. So what is my eternal function? What is my eternal duty? Where is my eternal home?" That is real meditation. And that is Kṛṣṇa consciousness.

The Kṛṣṇa consciousness movement is not an ordinary movement, manufacturing something for recreation. No. It is a very serious science. People are searching after some permanent place, some permanent settlement in this world. Nobody wants to die, but everyone must die. But if there is the possibility of going someplace where there is no more death, why don't you search after it? That is intelligence.

In the *Bhagavad-gītā* [8.16] Kṛṣṇa gives us information about the place where there is no more death:

ā-brahma-bhuvanāl lokāḥ
punar āvartino 'rjuna
mām upetya tu kaunteya
punar janma na vidyate

If you go to the topmost planet in this universe, which is known as Brahmaloka, you will not even be able to calculate the duration of life the people enjoy there. Their day and our day are different. Their day lasts for 8,600,000 times 1,000 of our years, and they live for 100 years made up of such days. Still, even if you go to Brahmaloka—or to any other planet—you must die.

Therefore, the intelligent person asks, "If I am eternal, why should I accept death? Is there a place where there is no death?" That information Kṛṣṇa gives in the *Bhagavad-gītā* [8.16]: *mām upetya tu kaunteya punar janma na vidyate.* "If you come to My planet, you will no longer have to come back again to this mortal world." He also says [Bg. 15.6], *yad gatvā na nivartante tad dhāma paramaṁ mama:* "That is My supreme abode, and one who goes there never returns." That is actually what we want. In another place [Bg. 4.9] Kṛṣṇa says, *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna:* "My dear Arjuna, after giving up this body, one who knows Me never again comes into the womb of a material mother." Then where does he go? *Mām eti:* "He comes to Me."

In his *Bṛhad-bhāgavatāmṛta,* Sanātana Gosvāmī has stated that if you become perfect in Kṛṣṇa consciousness, then immediately after death you will be sent to where Kṛṣṇa is enjoying His pastimes within this material world. Just as the sun is rising and setting, Kṛṣṇa is enacting His pastimes on different planets in this material world. That is another feature of His activities. Because He wants to reclaim the fallen souls—and there are unlimited millions and trillions of fallen souls within this material world—He goes everywhere. As He says [Bg. 4.7], *yadā yadā hi dharmasya glānir bhavati bhārata . . . tadātmānaṁ sṛjāmy aham:* "As soon as there is some discrepancy in the understanding of eternal life, I appear in order to teach real religion."

So, right now Kṛṣṇa is teaching somewhere in this material world. There are innumerable universes, and Kṛṣṇa is appearing in one of them. Kṛṣṇa appeared on Janmāṣṭamī in this universe, and immediately thereafter, in another universe, there was Janmāṣṭamī. Then immediately thereafter, in still another universe, there was Janmāṣṭamī. Therefore Kṛṣṇa's activities are called *nitya-līlā,* "eternal pastimes." This means that Janmāṣṭamī is always going on, His Govardhana pastime is always going on—everything He displayed when He was present on this planet is always going on in some universe.

People are searching after some permanent place. Nobody wants to die, but everyone must die. But if there is the possibility of going someplace where there is no more death, why don't you search after it?

Now it is half past seven, but somewhere else it is half past six. It is not that because the sun has passed half past six in this city, there is no more half past six. Somewhere else it is half past six. Similarly, it is not that because Kṛṣṇa has now finished His Janmāṣṭamī here, there is no more Janmāṣṭamī. Janmāṣṭamī is going on elsewhere. That is *kṛṣṇa-līlā.*

So, if you become perfect in Kṛṣṇa consciousness, that means you have no more material desire. Your only desire is to serve Kṛṣṇa, that's all. That is perfection. So long as you have a pinch of material desire, you will have to take birth. According to your desire, Kṛṣṇa will give you facility. We are making our next body by our thoughts. We have so many material thoughts, and at the time of death, whatever thought is most prominent, the next moment you will get a body like that. So if you simply think of Kṛṣṇa only, then you will get a body whereby you can go to Kṛṣṇa. It is very scientific and practical.

By going to Kṛṣṇa's planet, you can talk with Kṛṣṇa personally, you can play with Kṛṣṇa personally, you can dance with Kṛṣṇa. Here is a picture of the *rāsa* dance. So, *everyone* can get this opportunity. When Kṛṣṇa comes here, He shows practically how enjoyable is life with Him in Vṛndāvana. Kṛṣṇa is simply jolly—*ānandamayo 'bhyāsāt.* In Vṛndāvana life everyone is jolly. The birds, the trees, the water, the land, the cows, the calves, the cowherd boys and girls—everyone is happy simply by loving Kṛṣṇa. Simply by loving Kṛṣṇa.

So, when Kṛṣṇa manifests His pastimes here, He invites us: "Why are you rotting in this mateiral world? Come to Me and enjoy life eternally." That is Kṛṣṇa's business. He is so kind.

What is the enjoyment in this material world? This highest enjoyment is sex life. That is not very good enjoyment, but people have accepted it as very significant. As Prahlāda Mahārāja says [*Bhāg.* 7.9.45], *yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham:* "The happiness of sex life is very insignificant." But for materialistic people, sex is their life and soul. They have no information that there is better pleasure, eternal pleasure. That they do not know.

Therefore there is great need for this Kṛṣṇa consciousness movement, so people can understand *bhagavan-mārga,* the way of God. The rascals do not understand what God is—they do not know of the features of God—yet still they will not accept this Kṛṣṇa consciousness movement. We are declaring openly: "Here is God. Here is the form of God. He is so nice. He is so beautiful. His address is Kṛṣṇaloka. You can go there by devotional service."

"No," people say, "I don't want it."

"Then what do you want?"

"I want to become a pig."

"And what shall you eat?"

"I will eat stool, that's all."

"Not *prasādam* [food offered to Lord Kṛṣṇa]?"

"No."

So, what can you do? We are distributing *prasādam,* and people will go to eat some rascal thing in a restaurant. Just see! This is misfortune. People are very unfortunate in this age. They will accept so many wrong things. Therefore our task is very responsible. We have to canvass. We have to plead, solicit: "Please come here in this temple and learn something."

Thank you very much.

Coming to Kṛṣṇa

An Informed Opinion

When her son joined the Hare Kṛṣṇa movement, she didn't make any judgments without finding out for herself what it was all about.

by CLARA CAPRARIO DE TARRÉS

Mrs. Caprario de Tarres, who holds an important position in the government of Uruguay, originally wrote the following article to counter attacks by anticult groups against the Hare Kṛṣṇa devotees in that country. Her letter helped calm the criticism and enabled the devotees to freely practice Kṛṣṇa consciousness.

My son Enrique is twenty-three years old. About three years ago, in search of new opportunities, Enrique moved from Uruguay to the United States, to my brother's home in Texas. Once settled there, Enrique had no difficulty finding a job. Indeed, he was able to change jobs whenever he found another offering better pay and better opportunity, and so, from a material point of view, he was very satisfied. But still he found something lacking in himself.

One day he called me to tell me he had joined the Kṛṣṇa consciousness movement, that he now lived in a temple in Dallas, and that he felt very happy being with the devotees. Enrique begged me not to form any opinions or make any judgments without first being informed of what the Hare Kṛṣṇa movement really was. He suggested that I get in touch with the devotees in Montevideo, and he sent me their address.

Immediately I wrote to the devotees, and in a few days a young man from the temple came to my house. During a very profound and mature conversation, he explained in depth the basic precepts of Kṛṣṇa consciousness. From that day I tried to read everything I could on Kṛṣṇa consciousness and began regularly visiting the temple in Montevideo, where I witnessed the life of austerity and service the devotees led. For the first time in my life I saw people who tried in every possible way to obey the divine laws—to not only recognize what is sinful, but *avoid sinning.*

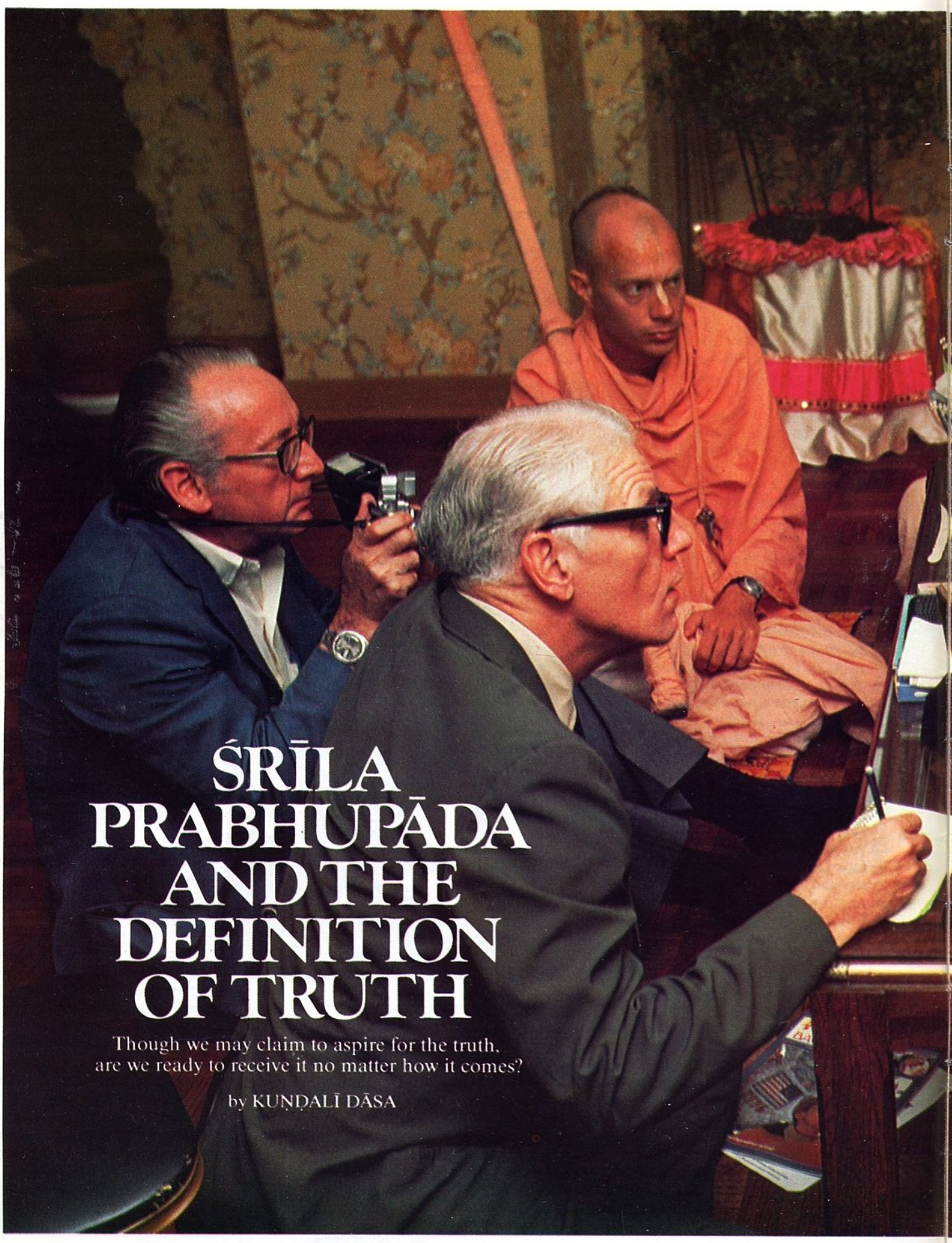
The devotees treated me with great respect. I always felt very comfortable in the atmosphere of peace and sincerity I found in the temple. I believe my feeling of well-being stemmed, above all, from the fact that every time I asked a question—for example, at the end of a class on Kṛṣṇa consciousness philosophy—they would always answer with clarity and coherence. Up to now, I can say that nothing in their answers seemed to me illogical or unbelievable. It's wonderful to receive consistent answers to everything, to find that there are no mysteries, and to have the deepest questions of my soul satisfied. I believe that affords the greatest peace of mind, the greatest interior satisfaction to any person.

Last year I went to the United States to be present at Enrique's initiation ceremony at the Hare Kṛṣṇa temple in Los Angeles, where he now lives. The experience was a marvelous and unforgettable one, both for the initiation itself, as well as for the days I spent in the company of the devotees, who accepted me and treated me like an old friend.

During my stay I spoke with many young devotees who told me about their former lives, when many of them lived as hippies and drug addicts and angry punks, something I found hard to believe, looking at them as they were now—calm, serene souls dedicated to Kṛṣṇa conscious spiritual life.

Some of them told me about their coming to Kṛṣṇa consciousness, and of the ill

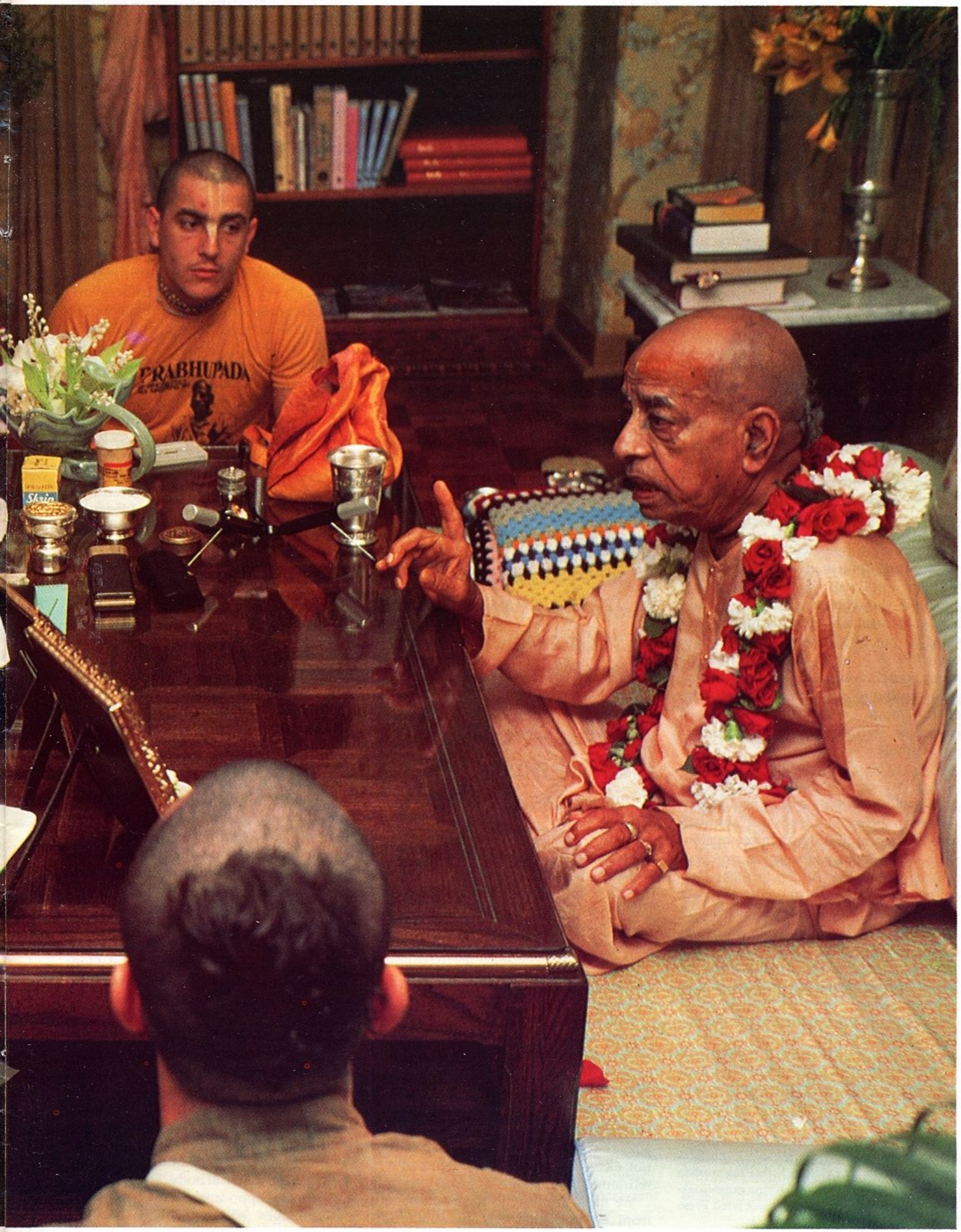
(*continued on page 14*)



ŚRĪLA PRABHUPĀDA AND THE DEFINITION OF TRUTH

Though we may claim to aspire for the truth, are we ready to receive it no matter how it comes?

by KUṆḌALĪ DĀSA


RABHUPADA

While listening to a recorded lecture by Śrīla Prabhupāda, I heard him use the expression "polished animalism" to describe the mentality and lifestyle of materialistic people. The phrase brought to mind his reply, in 1968, to the editor of *Back to Godhead,* who had written suggesting that we publish an article telling point by point how to establish a spiritual world civilization.

In his reply, Śrīla Prabhupāda gave twenty-two points for establishing a world order based on scientific spiritual principles. His first point was "that any civilization devoid of God consciousness, or Kṛṣṇa consciousness, is no civilization at all. It is simply a polished type of animal society."

You probably know people who would bristle at Śrīla Prabhupāda's cutting remark without stopping to consider whether or not there is truth in his claim.

"He is a spiritual person?" they might querulously ask. "Whatever his opinion, how could he speak so insensitively? Just because I don't follow him, that makes me an animal? Did he expect to win converts with this offensive bluntness?"

That's Just His Opinion

Admittedly, "polished type of animal society" and "polished animalism" are a bit hard on the ear. And coming from a person of saintly stature, they seem even harder to take. The popular image of a saint is that of someone meek, benign, someone with an extreme aversion for harsh speech, incapable of even thinking contemptibly of another. You can, then, easily imagine Prabhupāda's barbed criticism offending some people's sensibilities.

In particular, I'm thinking of that class of persons—the so-called upper crust, the dons and dilettantes—who so pride themselves on being cultured and sophisticated that they consider themselves aloof from Kṛṣṇa consciousness, so much so that they sometimes hide behind their so-called gentility to evade the truth of Kṛṣṇa consciousness. They prefer to pawn off their conceit and their penchant for ostentation as dignified, aesthetic human virtues, or as insightful realizations on life that set them apart from Kṛṣṇa consciousness.

Having put much effort into acquiring the symbols of class—art, music, travel, fashion, literature, good conversation, and, of course, wealth—they consider themselves skilled at skimming off the top the best life has to offer, and they expect to be seen with some distinction. They certainly don't expect severe derision from any quarter, least of all from the Hare Kṛṣṇa community.

In actuality, the only fruit of their much-vaunted sophistication is that it inhibits them from appreciating Śrīla Prabhupāda and his teachings.

What such persons don't realize is that we cannot dictate how vital truth about ourselves may come to us. We simply cannot control when, where, why, and how it comes. Nor can we control through whom it comes. It behooves us, therefore, to be more interested in the message than in the medium.

Of course, nary a person would disagree here, but it's easier said than done. People who wallow in the illusion of material happiness conveniently try to avoid Kṛṣṇa consciousness on the plea that the medium is marred in some way: "He called me a polished animal. Had he been a more benign soul and my genuine well-wisher, he would never have said such an uncouth thing about me. Anyway, that's just his opinion. Why should I care what he says?"

We need humility to hear and benefit from an unpalatable truth about ourselves, for unless we can transcend our self-image at such crucial times, how can we mine the precious truth gems and make them into assets?

This response to truth—when reason, not the bearer, demands agreement—is, in the words of Thomas a Kempis, the saintly author of *Imitation of Christ,* "a sign of a great isolation of the mind and of much inward pride." To cast that in another way, undue sensitivity to language expressing truth about ourselves is not, as is so often misconstrued, a sign of refinement, but a sign of vanity.

We need humility to hear and benefit from an unpalatable truth about ourselves, for unless we can transcend our self-image at such crucial times, how can we mine the precious truth gems and make them into assets?

True Gentility

I've always relished Śrīla Prabhupāda's bold, uncompromising approach in explaining Kṛṣṇa consciousness. I savor his spirited preaching the way a movie-goer thrills at the derring-do of a screen hero. That's not to say that everything he said was easy for me to take, or that I'm prideless. It's just that his preaching was a tremendous relief from the circuitous, concessionary flattering or bluffing methods some reputed spiritual leaders employ, an approach that serves no tangible purpose—except to maintain a following for themselves.

Of course, a saintly person, a devotee of God, is a true gentleman; he's benign, sensitive, and refined in every way. Delicate sentiments have a definite place in his life and show themselves in a variety of ways: in his being sensitive to the well-being of others but taking no offense for any transgression against himself; in his not subjugating anyone for his own gain; in his being concerned that others are not ill at ease in his presence; in his not being thin-skinned if his shortcomings are pointed out, but giving due consideration to the matter.

Above all, a devotee's dignity, gentility, and sensitivity show in his having a sense of honor about the truth. He stands firmly on truth, accepting as Kṛṣṇa's will any consequences that may come as a result.

Thus a devotee is never duplicitous; he's straightforward in all his dealings. This is the standard of gentility set by saints down through the ages.

Time and again Śrīla Prabhupāda showed these qualities. No matter what the situation, he pandered to no one's delusions. For example, in the heyday of hippiedom, when so-called Sufis, swamis, *yogīs, bodhi-sattvas, gurus,* incarnations, and even the "hip" establishment priests were rationalizing drugs, sex, and homosex into their doctrines and teaching "You are It. You are God"—along came Śrīla Prabhupāda saying, "You are not God; you are the *servant* of God. Any rascal who says you are God—G-o-d—he's the opposite of God—a d-o-g."

He further said that to begin spiritual life you have to be on the human platform. You must stop engaging in illicit sex like cats and dogs; stop intoxication, which only increases your ignorance; stop flesh-eating, which depends on merciless animal slaughter. You cannot have spiritual realization while deepening your indulgence in the material body. The two are diametrically opposed.

He taught that only a cheater would

Previous spread: With characteristic straightforwardness and conviction, Śrīla Prabhupāda explains the philosophy of Kṛṣṇa consciousness to George Orwell of the Associated Press in New York in 1976.

teach sensuality in the name of spirituality, and that only an insincere person—one wanting to be cheated—would listen to him.

In this way Śrīla Prabhupāda gave us facts without frills, substance without sentiment, meaning without mush, verity without varnish. He was no weather vane. He took a stand and stood his ground with integrity, with sound reasoning and sound philosophy, and backed it with his personal example.

Because Prabhupāda embodied all these qualifications, his straightforward stance was not a vice, a character flaw; rather, it was a virtue. He was a champion of the truth and therefore a paragon of sophistication.

Truthfulness Defined

Prabhupāda's uncompromising spirit, barbed expressions and all, was not mere bravado or finger-pointing to distract us from defects in himself or in the values he stood for. Nor was it frivolity resulting from the heady effect of having thousands of followers. Nor was he simply playing to his audience, his disciples, who would naturally respond enthusiastically to all his utterances, however strong his criticism of the materialists.

His candor stemmed from his direct realization of the soul, or self, as a conscious entity distinct from the material body; his direct realization of Kṛṣṇa's factual existence as the prime cause of all causes; his direct realization that the eternal function of the soul is service to Kṛṣṇa in love and devotion; his direct realization that out of all the umpteen species of life, human life is a rare facility for achieving God realization; his feeling suffering at seeing the suffering of others; and his knowing the actual, viable solution to all suffering, as opposed to patchwork solutions or sentimental sympathy.

As an enlightened soul, Śrīla Prabhupāda was keenly aware that ours is a rare opportunity to become free from ignorance and go back home, back to Godhead, and, to broadcast this urgent message, he sometimes used sharp language to cut to the core of the dense illusion enwrapping the soul. He was aware of conventional niceties, but he also knew the urgency of giving the truth *as it is,* for the benefit of others.

Sometimes a lifeguard, out of duty, has to knock out the drowning swimmer to save his life. Śrīla Prabhupāda's position was similar in preaching to hard-core materialists. For the sake of accuracy he'd overstep social convention if it got in the way of clear understanding. Thus he defined truth:

> *Satyam,* truthfulness, means that facts should be presented as they are, for the benefit of others. Facts should not be misrepresented. According to social conventions, it is said that one can speak the truth only when it is palatable to others. But that is not truthfulness. The truth should be spoken in a straightforward way, so that others will understand actually what the facts are. If a man is a thief and if people are warned that he is a thief, that is truth. Although sometimes the truth is unpalatable, one should not refrain from speaking it. Truthfulness demands that the facts be presented as they are for the benefit of others. That is the definition of truth.
>
> (*Bhagavad-gītā* 10.4–5, purport)

Prabhupāda's definition of truth is unobjectionable. Indeed, it is universal. But where is the truth in his unpalatable expression "polished animals"?

Virtually all human affairs—education, sports, medicine, politics, business, scientific research, economics, and entertainment, to name a few—are complex means of fulfilling, either directly or indirectly, our animal propensities.

An unsatisfactory answer would make him guilty of being severe with the world for not seeing things *his* way, revealing him to be a person of immense vanity, a quality antithetical to saintliness.

If, on the other hand, he is found to be justified in using the term, the clear implication would be that Kṛṣṇa consciousness is the alternative to animal life.

Rational Animals

The saying "Man is a rational animal" is in firm agreement with Cāṇakya, an Indian sage whose counsel enabled King Chandragupta to turn Alexander the Great out of India in 4 B.C. Cāṇakya perused the voluminous Sanskrit texts of the Vedic spiritual tradition, of which Śrīla Prabhupāda is a modern representative, and gathered all the statements pertinent to morality. His *Nīti-darpaṇa* states:

> In eating, sleeping, fearing, and mating man is equal to the animals. The one thing that distinguishes man from the animals is knowledge: those men who fail to pursue knowledge are animals in the guise of human beings.

Here Cāṇakya uses the word *knowledge* to mean the quality of human beings that makes them rational. And he didn't leave *knowledge* wide open to interpretation. He—and the Vedic sages before him—narrowed the choices down considerably by ruling out all activities pertaining to eating, sleeping, mating, and fearing. Since we have these propensities in common with the animals, the sages did not accept them as valid rational pursuits. We are rational animals *only* when we use rationality to pursue knowledge beyond our basic animal needs.

Virtually all human affairs—education, sports, medicine, politics, business, scientific research, economics, and entertainment, to name a few—are complex means of fulfilling, either directly or indirectly, our animal propensities.

In other words, unaware of any better use of our rational faculty, we have complicated the affairs of eating, sleeping, mating, and defense, and we regard the ability to tread our way through this complexity as sophistication, culture, and responsible discharge of our duties to self, kith, and kin. Though our ability to attain food, sleep, sex, and so on is comparable to the intelligence of the rat who learns to get through the maze to a piece of cheese, we see this instinctual ability in ourselves as some sort of exceptional knowledge or wisdom.

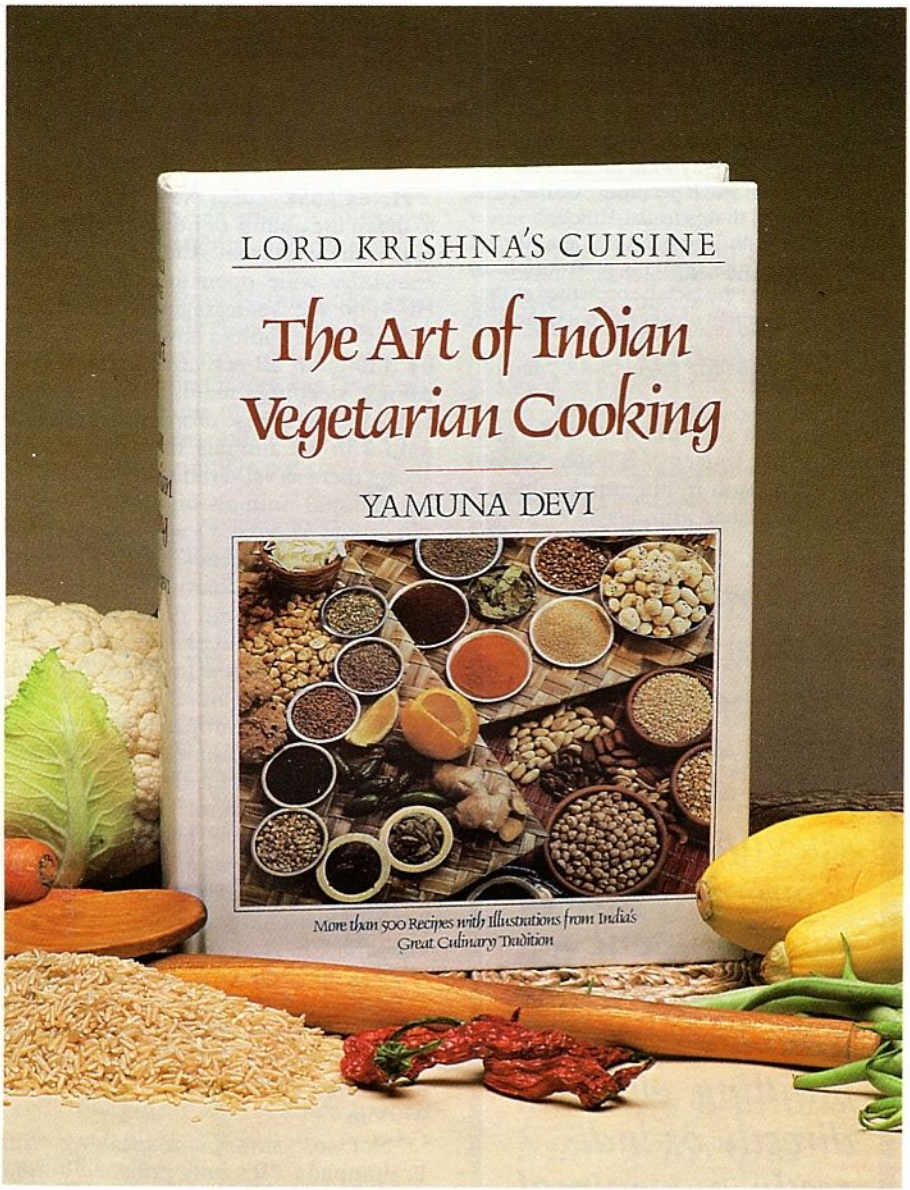
"Not so," says plain-speaking Śrīla Prabhupāda. "It's only polished animal life." And a host of Vedic sages echo in agreement. And when the evidence is tallied up, their appraisal rings with the truth.

"My dear materialistic fellow," they might well say, "please tell me the substantive difference between you and the animals. After all, you eat, they eat; you sleep, they sleep; you mate, they mate; you defend your home or nation, they also defend their homes or terrain. So, complexity and technological amenities aside, how are your goals any different or better than theirs?"

The King of Knowledge

What, then, is that knowledge beyond our basic animal needs? "Knowledge of the self," Śrīla Prabhupāda and the sages would say, implying that human beings have a distinct advantage over animals. Man can seek answers to questions that animals cannot ask: What is consciousness? Is there a purpose to life? Does God

(*continued on page 14*)



PURUṢĀRTHA DĀSA

Hot off the press, Yamunā Devī's cookbook of Lord Kṛṣṇa's cuisine (left) is quickly winning acclaim as "the definitive Indian vegetarian cookbook." The cookbook owes its success to the dedication, patience, and culinary expertise of its author (below).

VIŚĀKHĀ-DEVĪ DĀSĪ

Lord Kṛṣṇa's Cuisine

AT LAST!
The Kṛṣṇa's Cuisine Cookbook

After almost ten years in the making, an authoritative, comprehensive cookbook of Lord Kṛṣṇa's cuisine hits the bookstands.

by VIŚĀKHĀ-DEVĪ DĀSĪ

In Vṛndāvana, India, in the fall of 1976, Yamunā Devī, one of Śrīla Prabhupāda's first disciples, went to see him in his room in the Krishna-Balarām temple. "The devotees have asked me to write a cookbook," she said. "I would like to present cooking as you've taught it to me."

Yamunā's sublime cooking, along with her inspired singing and Deity worship, had made her famous throughout the Hare Kṛṣṇa movement. Śrīla Prabhupāda had appreciated Yamunā's cooking expertise for years and had requested her to distribute what she'd learned to others. So it was not surprising that Śrīla Prabhupāda thoroughly approved of the cookbook plan, and for the next four days he helped Yamunā develop her ideas for the book.

After her meeting with Śrīla Prabhupāda, Yamunā spent four weeks on a cooking tour of India to increase the knowledge she'd already gained through years of recipe research. She met cooks in the famous sweet shops of Calcutta, in the gourmet restaurants in Bombay, and in the homes of connoisseurs. She explored the back rooms of musty bookstores to find old cookbooks, and she observed the techniques of the ubiquitous street vendors. Then she returned to her home in the woodsy part of southern Oregon.

Recipe by recipe, she began deciding what Western ingredients to use and what aspects to bring out of them in each dish. She resolved to strike a medium between the original Indian versions—generally spicy hot—and the more health-oriented Western preferences.

By 1978 she'd written 675 recipes, about eighty-five percent of which were dishes that Śrīla Prabhupāda had either taught to his disciples himself or had instructed his cooks to learn from Indian experts. Śrīla Prabhupāda had been pleased with Yamunā and others for mastering these often difficult dishes. "When I came to America," he once commented, "I was prepared to live on bread and potatoes. I never thought that my disciples would

(Recipes from *Lord Krishna's Cuisine: The Art of Indian Vegetarian Cooking*, by Yamunā Devī. Copyright 1987. Used by permission.)

The following dishes are favorites of Yamunā's and can be served as lunch or dinner. If you'd like a more elaborate menu, add a soup, salad, beverage—or all three. And don't forget the most important step: offer everything to Kṛṣṇa with devotion.

Sautéed Spinach and *Dāl* Noodles with Herbed Tomato Sauce
(*Tamatar sak*)

Preparation time: a few minutes
Cooking time: 40 minutes
Serves: 5 or 6

4 medium-sized tomatoes
5 tablespoons ghee or olive oil
1–2 hot green chilies, seeded and finely chopped
1 teaspoon cumin seeds
6–8 curry leaves, preferably fresh
⅛ teaspoon yellow asafetida
1 teaspoon each salt and sugar
5 plain *pappadams* cut with scissors into noodles ⅓ inch wide
3 pounds fresh spinach, trimmed, washed, and torn into large pieces
1 cup fresh basil, lightly packed, or 1 teaspoon dried basil
⅔ cup sour cream
5–6 sprigs of fresh coriander, basil, or parsley

1. Place the tomatoes on an aluminum-foil-lined cookie sheet and set under a pre-heated broiler, about 6 inches away from the heat. Broil, turning, until all sides of the tomatoes are charred, about 10 minutes. Set aside to cool, then remove the skins and coarsely chop.

2. Heat 2½ tablespoons of the ghee or oil in a 12-inch frying pan over moderate heat. When it is hot, add the green chilies and cumin seeds and fry until the cumin darkens a few shades. Drop in the curry leaves and asafetida and fry for a few seconds, then add the tomatoes, salt, and sugar. Stirring, cook until thickened. Remove the pan from the heat, sprinkle half of the *pappadam* noodles over the top, cover, and set aside for 3 minutes. Fold in the soft noodles and sprinkle with the remaining pieces. Cover and set aside.

3. Place the remaining 2½ tablespoons of *ghee* or oil in a large nonstick saucepan and pack the spinach and basil in the pan. Place the pan over moderately high heat, cover and cook until you hear a sizzling sound, then cook for 2–3 minutes more. Uncover and turn the leaves over with 2 forks, so that the uncooked leaves on the top switch places with the cooked leaves underneath. Uncover and cook until the water has evaporated, tossing to prevent scorching.

4. Add the noodles and tomato sauce and mix very gently. Fold in half of the sour cream. Garnish each serving with a spoonful of sour cream and a sprig of the fresh herbs.

Lemon Stuffed with Almond-Chickpea Pâté
(*Kabli Channa Badaam Salaad*)

Preparation time : 15 minutes
Chilling time: 1 hour
Serves: 4

4 large lemons
¾-inch piece of scraped fresh ginger root, sliced
1–2 seeded *jalepeño* chilies
3 ounces cream cheese or fresh *panīr* cheese, cut into small pieces
2 cups drained cooked chickpeas
3 tablespoons toasted sesame seeds
6 tablespoons sour cream or crème fraîche
1 tablespoon ghee or vegetable oil
½ teaspoon yellow asafetida
¼ teaspoon freshly ground black pepper
1 teaspoon coarsely crushed dry-roasted cumin seeds
1 tablespoon minced fresh parsley or chervil
4 watercress sprigs
Bibb lettuce leaves
crudités such as radish flowers, cucumber twists, or tomato flowers (optional)

1. Cut off the tops of the lemons and reserve. Scoop out the pulp with a grapefruit spoon or knife until the shells are empty. Squeeze the pulp through a strainer and save the juice; discard the membranes and seeds. Trim a thin slice off the bottom of the lemons so they stand upright. Cover and chill until needed.

2. Fit a food processor with the metal blade. Turn on the motor, drop the ginger and chilies through the feed tube, and mince. Add the cheese and process until smooth. Drop in the chickpeas, sesame seeds, sour cream or crème fraîche, salt, oil or ghee, asafetida, and pepper. Process until smooth, adding up to 2 tablespoons of the reserved lemon juice for flavor and to obtain a uniform, spoonable consistency. Add the cumin seeds and pulse 2 or 3 times to crush them.

3. Fill the lemon cups, using a pastry bag fitted with a large star nozzle, or simply spoon in the pâté, slightly piling it up over the edge of the cup. Sprinkle with the fresh herbs and top with the reserved caps. Place some Bibb lettuce on each plate and add the vegetable garnishes. Chill until you are ready to serve.

Cardamom Shortbread Cookies
(*Elaiche gaja*)

Preparation time: 15 minutes
Baking time: 1 hour
Makes: 2 dozen small bars

1 cup unsalted butter, room temperature
1 teaspoon crushed cardamom seeds or 2 teaspoons fresh ginger paste
½ cup superfine sugar or *jaggery*
2½ cups unbleached white flour
½ cup fine semolina
¼ teaspoon salt
¼ teaspoon baking powder

1. Preheat the oven to 250°F. Cream the butter and cardamom or ginger in a mixing bowl, then gradually add the sugar and beat until light and fluffy. (If you are using a dried fruit purée, work it into the sugar-butter mixture.) Combine the flour, semolina, salt, and baking powder on a sheet of waxed paper and mix well. (If you are using nuts, add them to the dry ingredients.) Add the dry mixture to the butter and work with your hands until thoroughly blended into a dough. Alternatively, place all of the ingredients in an electric mixer and, with a dough hook, mix on low speed until thoroughly blended.

2. Press into an 8 x 10-inch rectangle on an ungreased baking tray. Score the surface to make 24 cookies, and prick the surface with fork tines at 1-inch intervals. Bake for about 1 hour or until pale gold but not brown. Cool for 10 minutes in the pan. Carefully cut again over the scored markings. (If you want to sprinkle the surface with sugar, do so as soon as the pan comes out of the oven.)

learn to cook like this."

In the spring of 1978, I was asked to illustrate Yamunā's cookbook with photographs. She and I had met seven years earlier, during my first trip to India, but we had not yet worked together. It turned out to be much more than a photo session. A warm, dynamic, and often humorous friendship developed around our devotional service, and through it I discoverd that such a rare friendship is one of the most valuable relationships that one can have in this world. I stayed with Yamunā in the guest room of her small home and learned to milk her cow, care for her garden, worship her Deities, and, eventually, cook her recipes. And I learned how much I needed a friend like Yamunā to help me grow materially and spiritually.

Afterwards, as the years rolled by, I winced to hear of her struggles, her late-night vigils as she worked to perfect the many facets of the book. So, I was pleased when I learned that Bala Books would publish her book and E.P. Dutton and Company and Angus and Robertson, Limited, would distribute it worldwide.

"I would like to see this book selling widely," Yamunā says. But her reasons are not the same as those of other authors. "I want everyone to appreciate Śrīla Prabhupāda's standard of cooking and the culinary excellence of Lord Kṛṣṇa's cuisine. From the serious cook to the casual one, anyone who is willing to try will find something wonderful in *Lord Krishna's Cuisine*."

I'm delighted that my good friend finally has her cookbook under her arm, and I'm sure that, given her creative flare and culinary agility, she has many more cookery books to come.

THE VEDIC

Transcendental Comment

CHURCH CONTROL OR SELF-CONTROL?

by Nāgarāja dāsa

The Catholic Church in the United States is losing about $6.7 billion in donations yearly. The main reason, says Father Andrew Greeley, is that its members don't like the Church's position on marital sex.

Father Greeley, controversial author of *Catholic Contributions: Sociology and Policy,* says Catholics resent celibate bishops trying to control couples' sex lives. The bishops, Father Greeley complains, have too much to say about marital sex—a topic Jesus preferred not to talk about.

But shouldn't Church leaders have something to say about it? Guiding the spiritual lives of the laity is surely one of their responsibilities. And since celibacy, in principle, frees them from the encumbrances of married life, permitting them to dedicate themselves to understanding the spirit of Jesus' teachings and how best to apply his teachings in the modern context, why should the bishops be disqualified from speaking up on this topic?

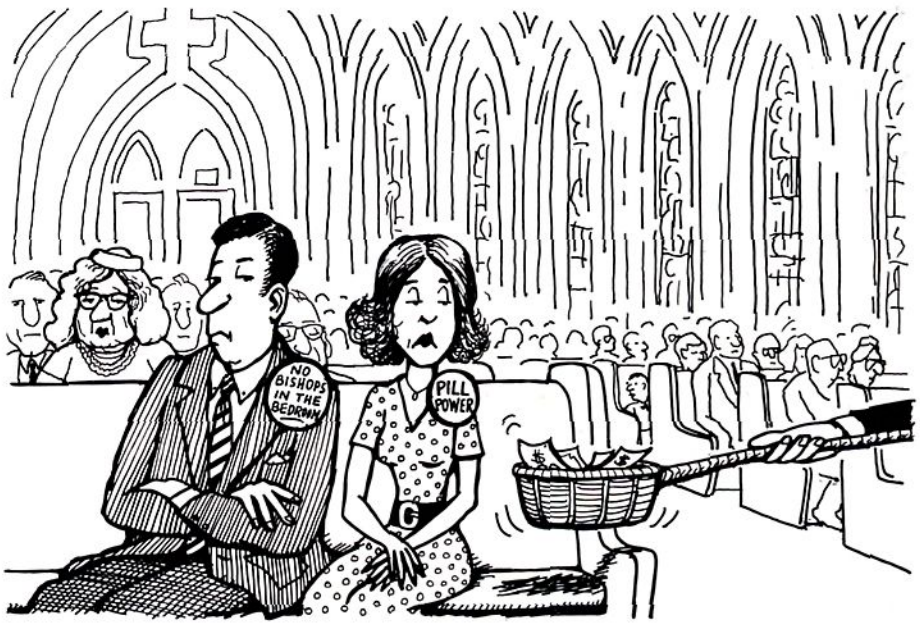
Some people seem to think that the only value of religion is that if you follow the rules you'll go to heaven. With the bishops making rules that conflict with the laity's sense enjoyment, the laity is opting for an easier set of rules.

But religion is not just an arbitrary system of rules. Religion is meant for purifying us so we can love God. How can we whimsically change the rules?

The bishops are somewhat at fault for not teaching their laity that religion means spiritual life, which begins with the understanding that we're not these bodies. Those protesting the Church's policy don't seem to understand that there is a difference between bodily enjoyment and spiritual enjoyment, or that for the sake of spiritual realization they have to control their sexual desire, not give it free rein.

They don't seem to realize that a preoccupation with serving the body through sex interferes with a life of service to God. They seem to forget that while Jesus may not have said anything about marital sex, he surely had something to say about the pleasures of the flesh.

Sex is only important to a person in bodily consciousness, who doesn't understand that the body will turn to ash and the soul will live on. But a person in spiritual consciousness understands this, and he or she naturally shuns sex. That people are so disturbed by the Church's teachings on sex indicates they are very much in the bodily concept of life and are not satisfied with spiritual knowledge. They are not getting a spiritual taste from their religion.



But they shouldn't blame the religion. They should blame their own unwillingness to undergo austerity for spiritual advancement. Only by following scriptural standards can one gradually become free from sensual desire, derive a spiritual taste, and get in touch with God by developing a desire to serve Him purely, without any selfish motive based on the body.

The Kṛṣṇa consciousness movement's restrictions on sex are more difficult than those the bishops advocate, which is proabably one reason why more people don't take up Kṛṣṇa consciousness. They are not willing to give up sex pleasure, which is widely accepted as the highest material pleasure. In actuality, sex enjoyment is the greatest cause of bondage for the embodied soul—because it reinforces the bodily conception of life.

Sex is—as people often hasten to argue—natural. And childbirth is its *natural* result. Contraception, on the other hand, is *not* natural; birth control pills don't grow on trees.

We can use sex to bring a child into the world, but we must also understand our responsibility to guide that child in spiritual life. Sex with that purpose in mind is not only unrestricted, it is glorious. Kṛṣṇa confirms in *Bhagavad-gītā:* "I am sex life that is not contrary to religious principles." Religious sex invokes the presence of God. Irreligious sex only increases our entanglement in material life.

A PREFERENCE FOR PURITY

by Kuṇḍalī dāsa

We've had three major scandals in leadership so far in 1987: the alleged adultery of former presidential hopeful Gary Hart; the unlawful involvement of Lieutenant Colonel Oliver North and his supporters in the Iran-*contra* arms

DRAWINGS BY DHRUVA MAHĀRĀJA DĀSA

OBSERVER

ary on the Issues of the Day

deal; and the adulterous liaison and misappropriation of church funds by the televangelist Jim Bakker.

One columnist, in commenting on the public's reaction to these scandals, wrote, approvingly, "Whatever you may say about the American people, they like purity in their leaders." It certainly appears that way, judging by the public uproar caused by the scandals of Mr. Hart, Mr. Bakker, and Col. North.

Undeniably leaders in all fields have a primary responsibility to be exemplary, for, as Lord Kṛṣṇa says, whatever great men do, ordinary men follow in their footsteps. That's our natural psychology, and therefore the hue and cry over these three leaders' less-than-exemplary conduct seems inevitable and appropriate.

Still, one wonders if many of the people clamoring for purity are themselves innocent of the sort of conduct they abhor in their political and spiritual leaders.

Take, for example, the reporters, columnists, and so forth who exposed Mr. Hart and hounded him out of the presidential race. Are they all more honorable as husbands or fathers than he?

Or the people outraged at the Iran-*contra* shenanigans. Are they all more law-abiding citizens than Colonel North?

Or the Christians in a tiff about Mr. Bakker's backsliding. Are all of them innocent of similar transgressions?

Sure we demand a higher standard from a public figure, and rightly so, but aren't we all leaders on some level, even if only as fathers or mothers?

In other words, if we were to first apply the guideline "Judge not lest you be judged," how many people could actually pit themselves against Mr. Hart, Mr. Bakker, or Col. North as better models of moral conduct?

It would be interesting to find out.

It is by all means commendable to want purity in our leaders, but what would be the practical value unless we were willing to become pure ourselves? If we did get such leaders, would we take moral directions from them. I think not.

Case in point: The other day I was visiting some relatives who are severely critical of the three persons in question. Our conversation eventually wandered into the topic of abortion, and someone said, "I can't believe it! Reagan thinks it's cheaper to have an unwanted child than to fund abortion. That's ridiculous."

"He believes abortion is taking a life," someone else responded. "He thinks continence is a better solution."

"Continence might be a solution for Nancy Reagan," said another, which drew a round of laughter. "Actually, it was probably her idea in the first place," she added, to more laughter. "But I don't think President Reagan has the right to decide what I should do with my sex life."

"Shameful! What's happened to the moral fiber of this country?"

Except for me, more an observer than a participant, all present voiced their hearty agreement with her verdict. How could Ronald Reagan dare suggest what we should do when it comes to *our* sex life?

I said nothing, thinking it folly to disagree where lampooning is bliss.

Similarly, in New York, where Mayor Koch advocates continence as a solution to the AIDS outbreak, his suggestion has met great resistance and has been labeled impractical.

But why? Continence is a singularly good proposal to counter problems like abortion and AIDS. It strikes right at the heart of these problems. We take drastic steps to minimize drunk driving. We campaign against smoking in the work place and in public places like buses and restaurants. If sex life presents a threat to life, either for unborn babies or AIDS victims, why not counter it with continence? Surely it would help.

But no, we think promiscuity our inviolable right no matter what its price, whether it's murder or terminal disease. Sex is sacrosanct. To advocate continence is to be received like a person holding forth about God at an atheists' convention.

We challenge moral decisions that conflict with our sense gratification, and yet we demand that our leaders be paragons of virtue.

Finally, though we supposedly want purity in our leaders, which ideally would mean leaders with saintly character, I cannot imagine a saintly person running for public office on a purity ticket and actually getting elected.

This leads me to wonder what exactly is meant by "American people like purity in their leaders."

Could it be that by purity we really mean we simply prefer not to know about their moral improprieties?

Informed Opinion

(*continued from page 5*)

will in some cases from parents whose minds were closed to everything that didn't fit their ideas or ambitions for their children. I learned that some parents attacked everything without any understanding, without even bothering to visit the temple and see what went on there, see how their son or daughter now lived. Some parents of devotees never even visited the temple or stayed some days with their children, although they were invited to do so.

This particular reaction of some parents to their children's becoming Kṛṣṇa devotees was probably the only thing that clouded the happiness of these young people. Like my son, they had found satisfaction in living in a devotional way, a way of service, and they were happy with it. Naturally they want their parents to appreciate that and share their happiness, even if their parents don't take to Kṛṣṇa consciousness.

I had many talks with my son, who now went by the spiritual name he had received at initiation, Caitanya Nṛsiṁha dāsa. We took long walks together in the neighborhood, and sometimes we dined at Govinda's, the devotees' vegetarian restaurant. Sometimes we sat in the temple gardens and talked at length. At all times there was a good sense of communication between us. In our family in general, we've always been close to each other, but it wasn't always that way with Enrique, perhaps because of his temperament.

But in Los Angeles everything was different; it was much better. We had no misunderstandings like before. I found him a clear-headed human being, dedicated to spiritual growth, with a grand tolerance and understanding toward everyone. I was able to ask about whatever doubts I had and about the things I didn't understand relative to his faith. His replies were all thoughtful and convincing. It proved to me the seriousness with which he studied the path he's taken.

The trip was certainly a valuable experience for me. The impression I received from talking with my son and with the devotees is that theirs is a serious undertaking, that they have deep knowledge about the life they preach, and that if a person tries to hear them out, to see them as they really are, see beyond their unconventional manners and ways, it will not be very difficult to understand and appreciate them and simply recognize that they carry the message of God.

DEFINITION

(*continued from page 9*)

exist? If so, what's my relationship with Him?

Human life begins the moment we seriously seek answers to these questions, not before.

Śrīla Prabhupāda classed all human inquiries under the heading God consciousness, or Kṛṣṇa consciousness, because he knew that's where the answers must eventually lead. How did he know this? Because the awakening of God realization is a scientific process: it begins with sincere inquiry and, if followed to its conclusion, leads inexorably to direct realization of the spiritual self and the Supreme Person. This Kṛṣṇa confirms in the *Bhagavad-gītā* (9.2):

> This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.

Śrīla Prabhupāda was a professor of this science. He was fixed in the direct perception of Kṛṣṇa. This is apparent to all who invest the time to study his life and precepts. He could see how nondevotees, in their eagerness to eke out enjoyment here, concoct standards of excellence—etiquette, locution, lineage, degrees, titles, awards, and the like—to gain some distinction and heroic worth for themselves. Then, thinking they have really zeroed in on life, they become puffed up with false pride.

In reality they end up chewing what has already been chewed—eating, sleeping, mating, and defending—in so many novel, polished, complicated ways, and they forget that these are merely animal affairs.

We should not feel indignation or resentment toward Śrīla Prabhupāda for pointing out these flaws in the materialistic demeanor. Rather, we should laud him for his temerity, for his speaking the truth as it is, despite the seeming futility, despite the risk of rejection, and for his willingness to give wisdom where ignorance sports a coating of bliss.

We should recognize that along with appreciating his giving us the truth comes the challenge to live by his definition of it. In the end, this will be the accurate indication of our sophistication, gentility, and integrity.

LETTERS

We welcome your letters. Write to
BACK TO GODHEAD
41 West Allens Lane
Philadelphia, Pennsylvania 19119

Hare Kṛṣṇa! I have heard it said that if you take just one step toward Kṛṣṇa He will take a thousand steps toward you. But is the reverse true? If I take one step away from Kṛṣṇa, will He take a thousand steps away from me? Is it better to have loved and lost than never to have loved at all?

Now that I have remembered Kṛṣṇa, I am concerned about the relative consequences should I be foolish enough to squander this human lifetime and forget Him once again.

Ron Pitruzzello
Stamford, Connecticut

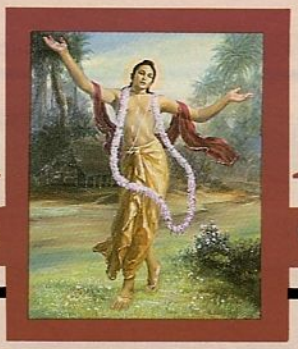
OUR REPLY: Yes, it is said that if we take one step toward Kṛṣṇa He takes a thousand toward us, but the reverse is not true. Rather, Kṛṣṇa, who in the *Bhagavad-gītā* declares that He is the most dear friend of all living entities, accompanies us in all our wanderings in this material world as the Supersoul within our hearts. Although we are forgetful of Him, He never leaves us. If, however, we try to render Him some devotional service, we become *priya,* especially dear to Him, and He reveals Himself to us.

It is better to have tried to love Kṛṣṇa and lost than never to have tried at all, because there is no actual loss. If you do not perfect your Kṛṣṇa consciousness in this life, whatever spiritual merit you have accrued is never lost. Kṛṣṇa explains in the Sixth Chapter of the *Gītā* that a devotee who doesn't perfect self-realization in this life will continue in his next life from where he left off.

Regarding the concern you express in the last sentence of your letter—What do *you* think, Ron? Of course you should not squander your life. After all, what assurance do you have of a human birth next life? And even if you do get such a birth, what assurance do you have of getting the opportunity to take to Kṛṣṇa consciousness? Why take needless risk? Why not take full advantage of your present opportunity?

The ability to recognize and seize opportunity when it's present is as much the formula for success in spiritual life as it is in material life. The *Rāmāyaṇa* recommends *śubhasya śīghram:* do auspicious things immediately. Kindly give Kṛṣṇa consciousness due consideration; then act as your conscience dictates. Hare Kṛṣṇa.

Every Town And Village



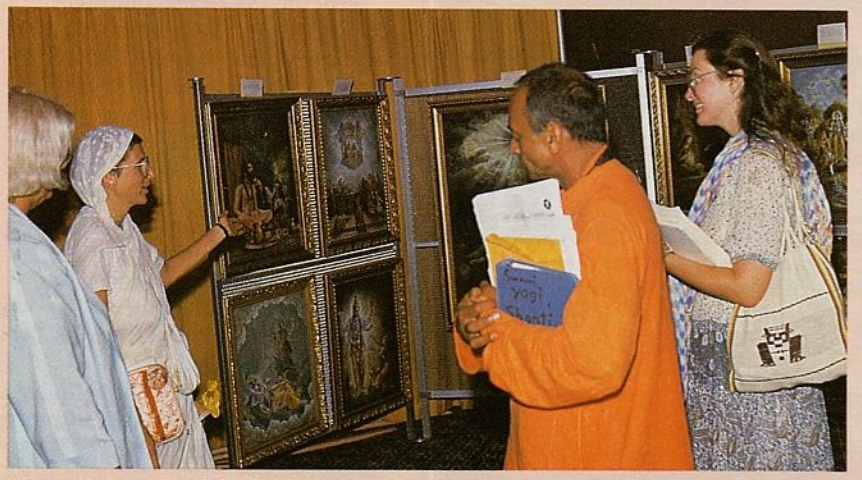
The worldwide activities of the International Society for Krishna Consciousness (ISKCON)

ISKCON Artist Displays Paintings at World Conference

Miami Beach, Florida—The Cultural Institute For Vedic Arts (CIVA), founded by Yadurāṇī-devī dāsī, one of ISKCON's original artists, recently displayed her paintings as part of a meeting of the World Constitution and Parliament Association (WCPA) at the Fountainbleau Hilton Hotel here. The delegates came from around the world and included members of parliament, government ministers, international religious leaders, and the vice-president of Sri Lanka. The wife of the secretary general of the WCPA told a group of delegates and heads of different Florida Hindu organizations that "Yadurāṇī's art is the most significant art of our times."

Yadurāṇī's paintings were originally done to illustrate Śrīla Prabhupāda's books, published by the Bhaktivedanta Book Trust. Śrīla Prabhupāda knew that art was an important way to interest people in Kṛṣṇa consciousness, and Yadurāṇī founded CIVA to enable people to become acquainted with the ancient Vedic cultural tradition through art. As a result of the exhibition at the WCPA convention, Yadurāṇī was invited to speak about Kṛṣṇa consciousness at the convention itself, as well as at several *yoga āśramas* and the home of the leader of the Florida Vishwa Hindu Parishad.

Many of Yadurāṇī's paintings are on display in the spacious lobby of the temple here, known as Govinda's Vaikuṇṭha Building. The hundreds of guests visiting the temple weekly are greatly impressed by the paintings, which help to increase their appreciation for Kṛṣṇa consciousness.



Above, Yadurāṇī explains Vedic art to convention delegates as she guides them through the exhibit. Yadurāṇī's painting "Keśava" (below) appeared on the cover of Śrīla Prabhupāda's *Śrī Īśopaniṣad.*

U.S. Federal Prison Inmates Hear From Kṛṣṇa's Devotee

Memphis, Tennessee—Rūpānuga dāsa, a senior disciple of Śrīla Prabhupāda's, recently held a program in the federal prison here. The program was arranged by inmate Stephen Szili with the assistance of the head of the prison's religious programs and one of the wardens. With the approval of the prison chaplain, Stephen holds regular meetings of inmates interested in Kṛṣṇa consciousness.

Stephen has known about Śrīla Prabhupāda since 1972, but not until two years ago, while in prison, did he decide to become serious about Kṛṣṇa consciousness. "Now I'm freer and happier than I've ever been," he says. "I've decided to take my failure and make it a pillar of success. By Śrīla Prabhupāda's divine grace I know I'll never return to crime again."

Rūpānuga's visit was the first by a devotee to the federal prison and was an encouraging sign that programs on Kṛṣṇa consciousness can be held at other prisons with the support of the prison staff.

Swedish Museum Hosts Rādhā-Kṛṣṇa Temple

Stockholm, Sweden—A team of Swedish Hare Kṛṣṇa devotees headed by Vegavān dāsa recently opened an authentic Rādhā-Kṛṣṇa temple in the Ethnographic Museum here. The museum announced the temple's grand opening, which was reported on Swedish national radio.

The temple is part of the museum's exhibit on Indian culture and includes daily Deity worship, chanting of the Hare Kṛṣṇa *mantra* and other devotional songs, and even the traditional Hare Kṛṣṇa Sunday Feast. About half a million people will visit the museum this year and will have the

Visitors crowd around the Rādhā-Kṛṣṇa temple in Stockholm's Ethnographic Museum.

opportunity to see the Deities of Śrī Śrī Rādhā-Rādhāramaṇa and learn something of the essence of India's spiritual heritage.

NEWS BRIEFS

The European division of the Bhaktivedanta Book Trust, which publishes Śrīla Prabhupāda's books in nineteen languages, recently released a graph showing which of the more than fifty books have been translated from English and published in the various languages. Almost all of the books are available in German, Italian, Swedish, and French. The first seven Cantos of the *Śrīmad-Bhāgavatam*, as well as several other books, are available in Polish. Śrīla Prabhupāda's *Bhagavad-gītā As It Is* has been published in sixteen of the nineteen languages, including Russian, Hebrew, South Croatian, and Greek.

•

ISKCON's traveling Ratha-yātrā/ Festival of India recently completed a summer tour with a Festival of India in San Francisco's Golden Gate Park. Ratha-yātrā, an ancient Indian religious and cultural festival, was introduced in the West with the first San Francisco Ratha-yātrā in 1967.

This summer the festival crew, headed by Madhuhā dāsa, began with a Ratha-yātrā parade down Boston's streets that culminated in a festival at the famous Commonwealth Park. The crew then moved on to New York for a parade down Fifth Avenue and a festival in Washington Square Park, where Śrīla Prabhupāda first chanted in public after coming to America. The festival then went to Atlantic City, Toronto, Montreal, Boulder, Laguna Beach, Vancouver, and Los Angeles.

•

The Indian division of the Bhaktivedanta Book Trust recently published *Bhagavad-gītā As It Is* in Malayalam, the language spoken by most of the people of the Indian state of Kerala.

•

ISKCON's *pada-yātrā* (walking pilgrimage) is now spending the rainy season in New Delhi, after having traveled through the Himalayas during the summer. The *pada-yātrā* left Delhi in April and visited the Himalayan shrines of Badrinātha and Kedarnātha. On the return journey the devotees passed through Chandigarh, where they held large programs, and Kurukṣetra, where Lord Kṛṣṇa spoke the *Bhagavad-gītā* five thousand years ago.

RESOURCES

Own a full set of Śrīla Prabhupāda's books. Now you can have a full library of the Vedic classics in your home. Translated and explained by the world's foremost scholar and devotee, these books open up new realms of spiritual life. Each book is a deluxe, beautifully illustrated hardbound volume. And now we make it far easier for you than ever before to get a full set of Śrīla Prabhupāda's books. For details, check with the Hare Kṛṣṇa center nearest you.

Going to Bombay?

Visit the ISKCON cultural center—Hare Krishna Land, in beautiful Juhu Beach. A short ride from the Bombay airports, Hare Krishna Land features a gorgeous traditional Kṛṣṇa temple, together with a multistory modern guesthouse, Govinda's pure vegetarian *prasādam* restaurant, musical and theatrical performances in the 425-seat auditorium, and a sublime atmosphere of spiritual realization in the association of Kṛṣṇa's devotees.

For further information, inquire at your local ISKCON center or get directly in touch with ISKCON Bombay.

"At present, it seems the more 'educated' one becomes, the less he believes in God, in God's law, and in the next life. . . . Thus modern education prepares men to become animals. If there is no education to teach a human being whether or not he is this body, he remains no better than an ass." Read the complete compilation of Śrīla Prabhupāda's words on *gurukula,* the Kṛṣṇa conscious educational system. *Śrīla Prabhupāda on Gurukula* is available from the ISKCON Ministry of Education, P.O. Box 11093, Dallas, TX 75223. $3.50 plus $1 postage; $2 overseas postage.

Now your television can bring you closer to Kṛṣṇa. Videocassettes from ITV (ISKCON Television) bring the spiritual vision of Kṛṣṇa into your home.

See the pastimes of Lord Kṛṣṇa and Lord Rāma. . . . Visit the

centers of the Hare Kṛṣṇa movement around the world. . . . Attend classes given by Śrīla Prabhupāda himself. . . . Relish the life story of Śrīla Prabhupāda in *Your Ever Well-Wisher.*

Almost 100 shows to choose from. Top-quality, low-priced videocassettes.
Available in ½-inch, ¾-inch, NTSC (American), and PAL (overseas).

For a free, full-color catalog, write to ITV, 3764 Watseka Avenue, Los Angeles, CA 90034.

Help produce artistic translations of Śrīla Prabhupāda's books. The Cultural Institute for Vedic Arts will be producing picture books and comic-book classics of Śrīla Prabhupāda's books, as well as arranging exhibitions of transcendental art. If you're interested in these projects, register now for training in any of the media involved. Write to Yadurāṇī-devī dāsī, 2445 Collins Ave., Miami Beach, FL 33140, or call (305) 532-5042.

Become trained in brahminical knowledge, qualities, and skills. The Vṛndāvana Institute for Higher Education is offering courses in studying Śrīla Prabhupāda's books; clear thinking, speaking, and writing; Vaiṣṇava etiquette; Sanskrit for preachers; and more. For information write The Vṛndāvana Institute for Higher Education, c/o ISKCON Ministry of Education, P.O. Box 400767, Brooklyn, NY 11240.

Ekādaśī, the Day of Lord Hari, is a definitive explanation of the origin, practice, and results of this potent fast day, written by a lifelong resident of Vṛndāvana, His Holiness Kṛṣṇa Balarām Swami, a disciple of Śrīla Prabhupāda's, who studied Sanskrit in India for many years, had long periods of association with Śrīla Prabhupāda in Vṛndāvana, and is a lifelong practitioner of Ekādaśī fasting. The book's twenty-six chapters contain fascinating accounts from the *Purāṇas* concerning Ekādaśī and its blessings on the faithful practitioner. Profusely illustrated by Bhaktisiddhānta dāsa, ISKCON's premier book illustrator, this strikingly bound hard-cover volume contains a complete index and an exhaustive glossary. For your copy write to B. C., 1400 Haslett Rd., Williamston, MI 48895. Cost is $10 (postage included). Make checks payable to ISKCON East Lansing.

Śrīla Rūpa Gosvāmī's Śrī Śrī Rādhā-Kṛṣṇa-gaṇoddeśa-dīpikā (*A Lamp to See the Associates of Śrī Śrī Rādhā-Kṛṣṇa*), translated by Kuśakratha dāsa, was recently published by the Kṛṣṇa Institute. The book is a description of Śrī Śrī Rādhā-Kṛṣṇa's grandparents, parents, uncles, cousins, relatives, friends, and pets. Śrīla Rūpa Gosvāmī gives a glimpse into the world of Śrī Śrī Rādhā-Kṛṣṇa and Their associates. To purchase a copy send $10 (plus $2 postage and handling) to the Kṛṣṇa Institute, P.O. Box 281, Culver City, CA 90232. You can also send for other books from the Kṛṣṇa Institute: Śrīla Prabodhānanda Sarasvatī's *Śrī Caitanya-candrāmṛta* ($6), Śrīla Jīva Gosvāmī's *Śrī Tattva-sandarbha* ($10), Śrīla Raghunātha dāsa Gosvāmī's *Śrī Vraja-vilāsa-stava* ($6), Śrīla Baladeva Vidhyābhūṣaṇa's *Śrī Aiśvarya-kādambinī* ($6), Śrīla Rūpa Gosvāmī's *Glories of Śrī Kṛṣṇa* ($6).

Note to Subscribers. Planning to move? Let us know when and where so we can keep your BACK TO GODHEAD coming without break.

Festivals & Calendar

Kṛṣṇa conscious devotees follow a spiritual calendar that divides the year into twelve months, each named for a different form of Kṛṣṇa. The devotees at the Hare Kṛṣṇa center nearest you will gladly tell you more about the meaning of the festivals listed here.

Month of Padmanābha
(September 8–October 7)

October 2—Śrī Rāmacandra Vijayotsava, a festival commemorating Lord Rāmacandra's victory over the demon Rāvaṇa. Also, appearance anniversary of Śrīla Madhvācārya, a great teacher of devotional service.

October 3—Pāśāṅkuśā Ekādaśī. Fasting from grains and beans.

October 4—Disappearance anniversary of Śrīla Raghunātha dāsa Gosvāmī, Śrīla Raghunātha Bhaṭṭa Gosvāmi, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, great associates and followers of Lord Caitanya.

October 7—Beginning of Dāmodara-vrata. Offering lamps for one month. Also, the fourth month of Cāturmāsya begins (fasting from *urad dāl*). Śrī Kṛṣṇa Śaradīya Rāsa-Yātrā. Disappearance anniversary of Śrīla Murāri Gupta, an associate of Lord Caitanya.

Month of Dāmodara
(October 8–November 5)

October 12—Disappearance anniversary of Śrīla Narottama dāsa Ṭhākura, a great devotee of Kṛṣṇa known for his Bengali devotional songs.

October 18—Ramā Ekādaśī. Fasting from grains and beans.

October 22—Diwali (the festival of illuminating Kṛṣṇa's temples with lamps). Call your local Hare Kṛṣṇa center for details.

October 23—Govardhana Pūjā, the festival commemorating the worship of Govardhana Hill by the residents of Vṛndāvana and Kṛṣṇa's lifting the hill. Call your local Hare Kṛṣṇa center for details.

October 26—Disappearance anniversary of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness. Devotees observe this day with personal remembrances of Śrīla Prabhupāda, readings from his biography, and fasting till noon, followed by feasting.

October 30—Disappearance anniversary of Śrīla Śrīnivāsa Ācārya, a great follower of the six Gosvāmīs of Vṛndāvana.

November 2—Utthānā Ekākaśī. Fasting from grains and beans. Also, disappearance anniversary of Śrīla Gaurakiśora dāsa Bābājī, the spiritual master of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda. Fasting till noon.

November 5—Last day of Dāmodara-vrata and Cāturmāsya.

Month of Keśava
(November 6–December 5)

November 17—Utpannā Ekādaśī. Fasting from grains and beans.

THE LIFTER OF GOVARDHANA HILL

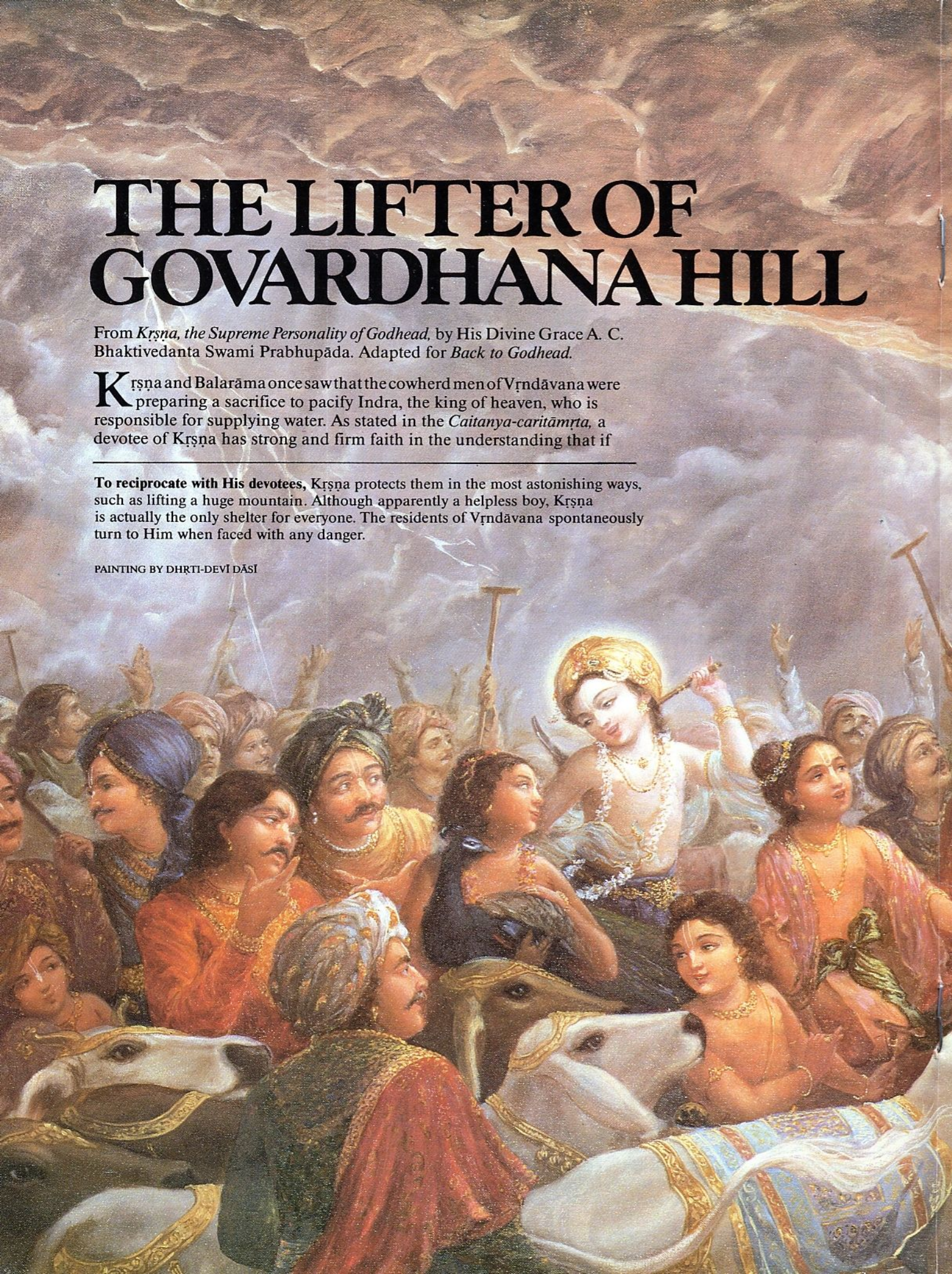
From *Kṛṣṇa, the Supreme Personality of Godhead,* by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda. Adapted for *Back to Godhead.*

Kṛṣṇa and Balarāma once saw that the cowherd men of Vṛndāvana were preparing a sacrifice to pacify Indra, the king of heaven, who is responsible for supplying water. As stated in the *Caitanya-caritāmṛta,* a devotee of Kṛṣṇa has strong and firm faith in the understanding that if

---

To reciprocate with His devotees, Kṛṣṇa protects them in the most astonishing ways, such as lifting a huge mountain. Although apparently a helpless boy, Kṛṣṇa is actually the only shelter for everyone. The residents of Vṛndāvana spontaneously turn to Him when faced with any danger.

PAINTING BY DHṚTI-DEVĪ DĀSĪ



he is simply engaged in Kṛṣṇa consciousness and Kṛṣṇa's transcendental loving service, then he is freed from all other obligations. A pure devotee of Lord Kṛṣṇa doesn't have to perform any of the ritualistic functions enjoined in the *Vedas;* nor is he required to worship demigods. Just by performing the Vedic ritualistic ceremonies or worshiping the demigods, one does not develop devotional service for Kṛṣṇa. But one who is engaged fully in the service of the Lord has already finished with all Vedic injunctions.

In order to stop all such activities by His devotees, Kṛṣṇa wanted to firmly establish exclusive devotional service during His presence in Vṛndāvana. Kṛṣṇa knew that the cowherd men were preparing for the Indra sacrifice, because He is the omniscient Personality of Godhead, but as a matter of etiquette, He began to inquire with great honor and submission from elder personalities like Mahārāja Nanda.

Kṛṣṇa asked His father, "My dear father, what is this arrangement going on for a great sacrifice? What is the result of such a sacrifice, and for whom is it meant? How is it performed? Will you kindly let Me know? I am very anxious to know this procedure, so please explain to Me the purpose of this sacrifice."

Upon this inquiry, His father, Nanda Mahārāja, remained silent, thinking that his young boy would not be able to understand the intricacies of performing the sacrifice.

Kṛṣṇa, however, persisted: "My dear father, for those who are liberal and saintly, there is no secrecy. They do not think anyone to be a friend or enemy, because they are always open to everyone. And even for those who are not so liberal, nothing should be secret for the family members and friends, although secrecy may be maintained for persons who are inimical. Therefore you cannot keep any secrets from Me. All persons are engaged in fruitive activities. Some know what these activities are, and they know the result, and some execute activities without knowing the purpose or the result. A person who acts with full knowledge gets the full result; one who acts without knowledge does not get such a perfect result. Therefore, please let Me know the purpose of the sacrifice you are going to perform. Is it according to Vedic injunction? Or is it simply a popular ceremony? Kindly let Me know in detail about the sacrifice."

On hearing this inquiry from Kṛṣṇa, Mahārāja Nanda replied, "My dear boy, this ceremonial performance is more or less traditional. Because rainfall is due to the mercy of King Indra, and the clouds are his representatives, and because water is so important for our living, we must show some gratitude to the controller of this rainfall, Mahārāja Indra. We are arranging, therefore, to pacify King Indra, because he has kindly sent us clouds to pour down sufficient quantity of rain for successful agricultural activities. Water is very important; without rainfall we cannot farm or produce grains. We cannot live if there is no rainfall. It is necessary for successful religious ceremonies, economic development, and, ultimately, liberation. Therefore we should not give up the traditional ceremonial function; if one gives it up, being influenced by lust or greed or fear, then it does not look very good for him."

After hearing this, Kṛṣṇa, the Supreme Personality of Godhead, in the presence of His father and all the cowherd men of Vṛndāvana, spoke in such a way as to make Indra very angry. He suggested that they forego the sacrifice. His reasons for discouraging the sacrifice performed to please Indra were twofold.

Kṛṣṇa's advent was especially meant for the annihilation of the demons and protection of the devotees. King Indra was certainly a devotee, not a demon, but because he was puffed up, Kṛṣṇa wanted to teach him a lesson.

First, as stated in the *Bhagavad-gītā,* there is no need to worship the demigods for any material advancement; all results derived from worshiping the demigods are simply temporary, and only those who are less intelligent are interested in temporary results.

Second, whatever temporary result one derives from worshiping the demigods is actually granted by the permission of the Supreme Personality of Godhead. It is clearly stated in the *Bhagavad-gītā, mayaiva vihitān hi tān.* Whatever benefit is supposed to be derived from the demigods is actually bestowed by the Supreme Personality of Godhead. Without the permission of the Supreme Personality of Godhead, one cannot bestow any benefit upon others. But sometimes the demigods become puffed up by the influence of material nature; thinking themselves all in all, they forget the supremacy of the Supreme Personality of Godhead. In the *Śrīmad-Bhāgavatam* it is clearly stated that in this instance Kṛṣṇa wanted to make King Indra angry. Kṛṣṇa's advent was especially meant for the annihilation of the demons and protection of the devotees. King Indra was certainly a devotee, not a demon, but because he was puffed up, Kṛṣṇa wanted to teach him a lesson. He first tried to make Indra angry by stopping the Indra-pūjā that had been arranged by the cowherd men in Vṛndāvana.

With this purpose in mind, Kṛṣṇa began to talk as if He were an atheist supporting the philosophy of *karma-mīmāṁsā.* Advocates of this type of philosophy do not accept the supreme authority of the Personality of Godhead. They put forward the argument that if anyone works nicely, the result is sure to come. Their opinion is that even if there is a God who gives man the result of his fruitive activities, there is no need to worship Him, because unless man works, He cannot bestow any good result. They say that instead of worshiping a demigod or God, people should give attention to their own duties, and thus the good result will surely come.

Lord Kṛṣṇa began to speak to His father according to these principles of the *karma-mīmāṁsā* philosophy. "My dear father," He said, "I don't think you need to worship any demigod for the successful performance of your agricultural activities. Every living being is born according to his past *karma* and leaves this life simply taking the result of his present *karma.* Everyone is born in different types or species of life according to his past activities, and he gets his next birth according to the activities of this life. Different grades of material happiness and distress, comforts and disadvantages of life, are different results of different kinds of activities, from either the past or present life."

Mahārāja Nanda and other elderly members argued that without satisfying the predominating god, one cannot derive any good result simply by material activities. This is actually the fact. For example, it is sometimes found that, in spite of first-class medical help and treatment by a first-class physician, a diseased person dies. It is concluded, therefore, that first-class medical treatment or the attempts of a first-class physician are not in themselves the cause for curing a patient; there must be the hand of the Supreme Personality of Godhead. Similarly, a father's and mother's taking care of their children is

not the cause of the children's comfort. Sometimes it is found that in spite of all care by the parents, the children go bad or succumb to death. Therefore material causes are not sufficient for results. There must be the sanction of the Supreme Personality of Godhead.

Nanda Mahārāja therefore advocated that, in order to get good results for agricultural activities, they must satisfy Indra, the superintending deity of the rain supply. Lord Kṛṣṇa nullified this argument, saying that the demigods give results only to persons who have executed their prescribed duties. The demigods cannot give any good results to the person who has not executed the prescribed duties; therefore demigods are dependent on the execution of duties and are not absolute in awarding good results to anyone.

Kṛṣṇa further explained to His father: "We do not derive any special benefit from Indra. Even if he is there, he pours water on the ocean also, where there is no need of water. So he is pouring water on the ocean or on the land; it does not depend on our worshiping him.

"As far as we are concerned, we do not need to go to another city or village or foreign country. There are palatial buildings in the cities, but we are satisfied living in this forest of Vṛndāvana. Our specific relationship is with Govardhana Hill and Vṛndāvana forest and nothing more. I therefore request you, My dear father, to begin a sacrifice which will satisfy the local *brāhmaṇas* and Govardhana Hill, and let us have nothing to do with Indra."

After hearing this statement by Kṛṣṇa, Nanda Mahārāja replied, "My dear boy, since You are asking, I shall arrange for a separate sacrifice for the local *brāhmaṇas* and Govardhana Hill. But for the present let me execute this sacrifice known as Indra-pūjā."

But Kṛṣṇa replied, "My dear father, don't delay. The sacrifice you propose for Govardhana and the local *brāhmaṇas* will take much time. Better take the arrangement and paraphernalia you have already made for the Indra-yajña and immediately engage it to satisfy Govardhana Hill and the local *brāhmaṇas*."

Nanda Mahārāja finally relented. The cowherd men then inquired from Kṛṣṇa how He wanted the *yajña* performed, and Kṛṣṇa gave them the following directions. "Prepare very nice foodstuffs of all descriptions from the grains and ghee collected for the *yajña*. Prepare rice, *dāl*, then *halava, pakorā, purī* and all kinds of milk preparations like sweet rice, *rabrī*, sweetballs, *sandeśa, rasagullā*, and *laḍḍu* and invite the learned *brāhmaṇas* who can chant the Vedic hymns and offer oblations to the fire. The *brāhmaṇas* should be given all kinds of grains in charity.

PAINTING BY PUṢKARA DĀSA

Celestial Ganges water from the trunk of Indra's elephant bathes Lord Kṛṣṇa (above), while Indra, having completed his prayers to the Lord, looks on with reverence and humility.

"Then decorate all the cows and feed them well. After performing this, give money in charity to the *brāhmaṇas*. As far as the lower animals are concerned, such as the dogs, and the lower grades of people, such as the *caṇḍālas*, or the fifth class of men, who are considered untouchable, they also may be given sumptuous *prasādam*. After nice grasses have been given to the cows, the sacrifice known as Govardhana-pūjā may immediately begin. This sacrifice will very much satisfy Me."

The Supreme Personality of Godhead, Kṛṣṇa, therefore advised the cowherd men to stop the Indra-yajña and begin the Govardhana-pūjā in order to chastise Indra, who was very much puffed up at being the supreme controller of the heavenly planets. The honest and simple cowherd men headed by Nanda Mahārāja accepted Kṛṣṇa's proposal and executed in detail everything He advised. They performed Govardhana worship and circumambulation of the hill. (Following the inauguration of Govardhana-pūjā, people in Vṛndāvana still dress nicely and assemble near Govardhana Hill to offer worship and circumambulate the hill, leading their cows all around.)

According to the instruction of Lord

(*continued on page 31*)

ŚRĪLA PRABHUPĀDA SPEAKS OUT

"Artificial Intelligence"

This is the continuation of a conversation that took place between His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda and biochemist Thoudam Singh, Ph.D., in Bhubanesvara, India, on February 3, 1977.

Śrīla Prabhupāda: So this spiritual science is not beyond science. It is the ultimate science—*vijñānam,* the most practical scientific understanding.

On the one hand you have *jñānam,* purely theoretical understanding, like that of the big modern so-called scientists. They theorize how matter is working and how the material body is working, but they do not know how the soul is working, how he is living in the material body and controlling the material body. They do not even know their own selves.

On the other hand you have this *vijñānam,* which is not only theoretical but also practical. Practical knowledge that you realize and understand in your own life. Knowledge of who you are, apart from your temporary material body. Knowledge of your actual, spiritual identity, and how to return, at life's end, to the spiritual world.

Therefore, in the *Bhagavad-gītā* Lord Kṛṣṇa affirms, *jñānaṁ te 'haṁ sa-vijñānam idaṁ vakṣyāmy aśeṣataḥ/ yaj jñātvā neha bhūyo 'nyaj jñātavyam avaśiṣyate:* "I shall now declare unto you in full this knowledge, both phenomenal and nouminous. This being known, nothing further shall remain for you to know."

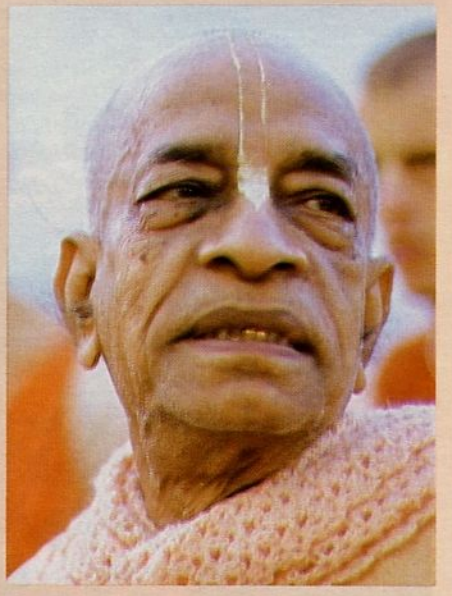
So this spiritual science is not beyond science. It is the ultimate science. Explain it nicely. Then the Americans and the whole world will understand.

Dr. Singh: Yes. Honest, fair-minded scientists can help in this effort.

Śrīla Prabhupāda: Oh, yes. You can go to the universities and talk with them. Present this spiritual science through scholarly writing and debate.

Formerly, learned scholars used to travel and do that. In Sanskrit it is called *dig-vijaya.* The scholar makes it known, "I have this knowledge." Then he challenges, "Come on. You defeat me, or I defeat you." And whoever is defeated becomes a student of the one who is victorious.

In any event, in India this was the system. You go out, travel all over the world, and if you are qualified to speak, those with opposing views must come forward



to defeat you. Or, if they are defeated, they must become followers; they must make proper acknowledgment. At the present moment, the world needs strong spokesmen for this spiritual science who can go forth and convince skeptics.

Dr. Singh: A few months ago, several of us who feel strongly about what you're saying visited MIT.

Śrīla Prabhupāda: Oh, MIT. Shortly after my arrival in America, I went there and challenged them [*laughs*]: "You have so many departments of technology. Where is the department that teaches this technology—how to bring someone from death back to life?"

Dr. Singh: At MIT they have a big department of artificial intelligence. So we went just to see what they were doing. First they weren't going to allow us in. They didn't want us there.

Then we beseeched them, "We've come from far away, and we are interested in mathematics and computer science. We'd simply like to know a bit about this artificial intelligence you are pursuing."

Finally they allowed us to come in, and a Ph.D. candidate in computer science showed us all the various labs they had.

Śrīla Prabhupāda: A huge arrangement.

Dr. Singh: Yes. Then we started talking about intelligence—what intelligence actually is. We had a roundtable discussion, and this Ph.D. candidate was telling us that by "artificial intelligence" they mean that in the future they will have cars and airplanes driven without drivers or pilots. That kind of thing. We pointed out that for true intelligence, there must be consciousness. There must be a spirit soul.

Śrīla Prabhupāda: Yes. That autopilot business can be done; they have been doing it for some time already. For instance, for years they have been launching satellites, and those satellites operate at great distances from earth, often largely with automatic mechanisms, with a kind of artificial intelligence.

So the satellites have no actual intelligence. The actual, working intelligence is to be found in the people who design and control the satellites. Not in the satellites themselves, but in the laboratories and control rooms, in these various people—these conscious, spiritual beings.

Dr. Singh: Yes. That is precisely the point. So we told the Ph.D. candidate, "This expression 'artificial intelligence'—the expression itself—is wrong. A misnomer. It shouldn't be used. 'Intelligence' implies consciousness, a soul. No consciousness—no soul—no intelligence."

Śrīla Prabhupāda: That is correct.

Dr. Singh: These people have many plans. And they have many dollars to spend—perhaps millions on a department with only thirty-five professors and twenty-two graduate students. Finally, this graduate student admitted that they had been trying to do so many things, but that they are mostly failing in so many ways.

Śrīla Prabhupāda: [*Laughs.*]

Dr. Singh: And then I said, "Why are you spending so much time like this?"

The graduate student said, "We do some work, but it's mostly for fun. To get money."

Śrīla Prabhupāda: Just see what rascals they are!

Dr. Singh: They have to keep themselves busy doing something. Otherwise, they'll have no income.

Śrīla Prabhupāda: That is their position—"artificial intelligence." They do not even know who they are, and they are keeping the whole world in darkness. They have no intelligence. Still, they pose themselves as intelligent and draw money. That's all. Posing themselves as intelligent amongst the fools and taking money from them. This is what is going on.

(To be continued.)

Book Section

ŚRĪMAD-BHĀGAVATAM

Śrīmad-Bhāgavatam is the "cream of the Vedic literatures" of ancient India. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. The original Sanskrit text is presented here with transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-*Ācārya* of the International Society for Krishna Consciousness.

Third Canto: "The Status Quo"

CHAPTER SIXTEEN

The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages

In this installment of our continuing presentation of Śrīmad-Bhāgavatam, *Lord Brahmā, speaking to the demigods, concludes his description of how Jaya and Vijaya, two gatekeepers of Vaikuṇṭha (the kingdom of God), were cursed to fall to the material world and take birth as demons.*

TEXT 31

मयि संरम्भयोगेन निस्तीर्य ब्रह्महेलनम् ।
प्रत्येष्यतं निकाशं मे कालेनाल्पीयसा पुनः ॥३१॥

mayi saṁrambha-yogena
nistīrya brahma-helanam
pratyeṣyataṁ nikāśaṁ me
kālenālpīyasā punaḥ

mayi—unto Me; *saṁrambha-yogena*—by practice of mystic *yoga* in anger; *nistīrya*—being liberated from; *brahma-helanam*—the result of disobedience to the *brāhmaṇas; pratyeṣyatam*—will come back; *nikāśam*—near; *me*—Me; *kālena*—in due course of time; *alpīyasā*—very short; *punaḥ*—again.

TRANSLATION

The Lord assured the two Vaikuṇṭha inhabitants, Jaya and Vijaya: By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brāhmaṇas and within a very short time return to Me.

PURPORT

The Supreme Personality of Godhead advised the two doorkeepers, Jaya and Vijaya, that by dint of *bhakti-yoga* in anger they would be delivered from the curses of the *brāhmaṇas.* Śrīla Madhva Muni remarks in this connection that by practicing *bhakti-yoga* one can become free from all sinful reactions. Even a *brahma-śāpa,* or curse by a *brāhmaṇa,* which cannot be overcome by any other means, can be overcome by *bhakti-yoga.*

One can practice *bhakti-yoga* in many *rasas.* There are twelve *rasas,* five primary and seven secondary. The five primary *rasas* constitute direct *bhakti-yoga,* but although the seven secondary *rasas* are indirect, they are also counted within *bhakti-yoga* if they are used in the service of the Lord. In other words, *bhakti-yoga* is all-inclusive. If one somehow or other becomes attached to the Supreme Personality of Godhead, he becomes engaged in *bhakti-yoga,* as described in *Śrīmad-Bhāgavatam* (10.29.15): *kāmaṁ krodhaṁ bhayam.* The *gopīs* were attracted to Kṛṣṇa by *bhakti-yoga* in a relationship of lusty desire (*kāma*). Similarly, Kaṁsa was attached to *bhakti-yoga* by dint of fear of his death. Thus *bhakti-yoga* is so powerful that even becoming an enemy of the Lord and always thinking of Him can deliver one very quickly. It is said, *viṣṇu-bhaktaḥ smṛto daiva āsuras tad-vipanyayaḥ:* "Devotees of Lord Viṣṇu are called demigods, whereas nondevotees are called *asuras.*" But *bhakti-yoga* is so powerful that both demigods and *asuras* can derive its benefits if they always think of the Personality of Godhead. The basic principle of *bhakti-yoga* is to think of the Supreme Lord always. The Lord says in *Bhagavad-gītā* (18.65), *man-manā bhava mad-bhaktaḥ:* "Always think of Me." It doesn't matter which way one thinks; the very thought of the Personality of Godhead is the basic principle of *bhakti-yoga.*

In the material planets there are different grades of sinful activities, of which disrespecting a *brāhmaṇa* or a Vaiṣṇava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Viṣṇu, not even favorably but in anger. Thus even if those who are not devotees always think of Viṣṇu, they become free from all sinful activities. Kṛṣṇa consciousness is the highest form of thought. Lord Viṣṇu is thought of in this age by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. From the statements of the *Bhāgavatam* it appears that if one thinks of Kṛṣṇa, even as an enemy, that particular qualification—*thinking of Viṣṇu, or Kṛṣṇa*—cleanses one of all sins.

TEXT 32

द्वाःस्थावादिश्य भगवान् विमानश्रेणिभूषणम् ।
सर्वातिशयया लक्ष्म्या जुष्टं स्वं धिष्ण्यमाविशत्॥३२॥

dvāḥsthāv ādiśya bhagavān
vimāna-śreṇi-bhūṣaṇam
sarvātiśayayā lakṣmyā
juṣṭaṁ svaṁ dhiṣṇyam āviśat

dvāḥ-sthau—to the doorkeepers; *ādiśya*—just directing them; *bhagavān*—the Supreme Personality of Godhead; *vimāna-śreṇi-bhūṣaṇam*—always decorated with first-class airplanes; *sarva-atiśayayā*—in every respect extensively opulent; *lakṣmyā*—opulences; *juṣṭam*—bedecked with; *svam*—His own; *dhiṣṇyam*—abode; *āviśat*—went back.

TRANSLATION

After thus speaking at the door of Vaikuṇṭha, the Lord returned to His abode, where there are many celestial airplanes and all-surpassing wealth and splendor.

PURPORT

It is clear from this verse that all the incidents took place at the entrance of Vaikuṇṭhaloka. In other words, the sages were not actually within Vaikuṇṭhaloka, but were at the gate. It could be asked, "How could they return to the material world if they entered Vaikuṇṭhaloka?" But factually they did not enter, and therefore they returned. There are many similar incidents where great *yogīs* and *brāhmaṇas,* by dint of their *yoga* practice, have gone from this material world to Vaikuṇṭhaloka—but they were not meant to stay there. They came back. It is also confirmed here that the Lord was surrounded by many Vaikuṇṭha airplanes. Vaikuṇṭhaloka is described here as having splendid

opulence, far surpassing the splendor of this material world.

All other living creatures, including the demigods, are born of Brahmā, and Brahmā is born of Lord Viṣṇu. Kṛṣṇa states in *Bhagavad-gītā*, in the Tenth Chapter, *ahaṁ sarvasya prabhavaḥ:* Lord Viṣṇu is the origin of all manifestations in the material world. Those who know that Lord Viṣṇu is the origin of everything, who are conversant with the process of creation and who understand that Viṣṇu, or Kṛṣṇa, is the most worshipable object of all living entities, engage themselves in Viṣṇu worship as Vaiṣṇavas. The Vedic hymns also confirm this: *oṁ tad viṣṇoḥ paramaṁ padam.* The goal of life is to understand Viṣṇu. The *Bhāgavatam* also confirms this elsewhere. Foolish people, not knowing that Viṣṇu is the supreme worshipable object, create so many worshipable objects in this material world, and therefore they fall down.

TEXT 33

तौ तु गीर्वाणऋषभौ दुस्तराद्धरिलोकतः ।
हतश्रियौ ब्रह्मशापादभूतां विगतस्मयौ ॥३३॥

tau tu gīrvāṇa-ṛṣabhau
dustarād dhari-lokataḥ
hata-śriyau brahma-śāpād
abhūtāṁ vigata-smayau

tau—those two gatekeepers; *tu*—but; *gīrvāṇa-ṛṣabhau*—the best of the demigods; *dustarāt*—unable to be avoided; *hari-lokataḥ*—from Vaikuṇṭha, the abode of Lord Hari; *hata-śriyau*—diminished in beauty and luster; *brahma-śāpāt*—from the curse of a *brāhmaṇa; abhūtām*—became; *vigata-smayau*—morose.

TRANSLATION

But those two gatekeepers, the best of the demigods, their beauty and luster diminished by the curse of the brāhmaṇas, became morose and fell from Vaikuṇṭha, the abode of the Supreme Lord.

TEXT 34

तदा विकुण्ठधिषणात्तयोर्निपतमानयोः ।
हाहाकारो महानासीद्विमानाग्र्येषु पुत्रकाः ॥३४॥

tadā vikuṇṭha-dhiṣaṇāt
tayor nipatamānayoḥ
hāhā-kāro mahān āsīd
vimānāgryeṣu putrakāḥ

tadā—then; *vikuṇṭha*—of the Supreme Lord; *dhiṣaṇāt*—from the abode; *tayoḥ*—as both of them; *nipatamānayoḥ*—were falling; *hāhā-kāraḥ*—roaring in disappointment; *mahān*—great; *āsīt*—occurred; *vimāna-agryeṣu*—in the best of airplanes; *putrakāḥ*—O demigods.

TRANSLATION

Then, as Jaya and Vijaya fell from the Lord's abode, a great roar of disappointment arose from all the demigods, who were sitting in their splendid airplanes.

TEXT 35

तावेव ह्यधुना प्राप्तौ पार्षदप्रवरौ हरेः ।
दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम् ॥३५॥

tāv eva hy adhunā prāptau
pārṣada-pravarau hareḥ
diter jaṭhara-niviṣṭaṁ
kāśyapaṁ teja ulbaṇam

tau—those two doorkeepers; *eva*—certainly; *hi*—addressed; *adhunā*—now; *prāptau*—having gotten; *pārṣada-pravarau*—important associates; *hareḥ*—of the Supreme Personality of Godhead; *diteḥ*—of Diti; *jaṭhara*—womb; *niviṣṭam*—entering; *kāśyapam*—of Kaśyapa Muni; *tejaḥ*—semen; *ulbaṇam*—very strong.

TRANSLATION

Lord Brahmā continued: Those two principal doorkeepers of the Personality of Godhead have now entered the womb of Diti, the powerful semen of Kaśyapa Muni having covered them.

PURPORT

Here is clear proof of how a living entity coming originally from Vaikuṇṭhaloka is encaged in material elements. The living entity takes shelter within the semen of a father, which is injected within the womb of a mother, and with the help of the mother's emulsified ovum the living entity grows a particular type of a body. In this connection it is to be remembered that the mind of Kaśyapa Muni was not in order when he conceived the two sons, Hiraṇyākṣa and Hiraṇyakaśipu. Therefore the semen he discharged was simultaneously extremely powerful and mixed with the quality of anger. It is to be concluded that while conceiving a child one's mind must be very sober and devotional. For this purpose the *Garbhādhāna-saṁskāra* is recommended in the Vedic scriptures. If the mind of the father is not sober, the semen discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hiraṇyākṣa and Hiraṇyakaśipu. The conditions of conception are to be carefully studied. This is a very great science.

TEXT 36

तयोरसुरयोरद्य तेजसा यमयोर्हि वः ।
आक्षिप्तं तेज एतर्हि भगवांस्तद्विधित्सति ॥३६॥

tayor asurayor adya
tejasā yamayor hi vaḥ
ākṣiptaṁ teja etarhi
bhagavāṁs tad vidhitsati

tayoḥ—of them; *asurayoḥ*—of the two *asuras; adya*—today; *tejasā*—by the prowess; *yamayoḥ*—of the twins; *hi*—certainly; *vaḥ*—of all you demigods; *ākṣiptam*—agitated; *tejaḥ*—power; *etarhi*—thus certainly; *bhagavān*—the Supreme Personality of Godhead; *tat*—that; *vidhitsati*—desires to do.

TRANSLATION

It is the prowess of these twin asuras [demons] that has disturbed you, for it has minimized your power. There is no remedy within my power, however, for it is the Lord Himself who desires to do all this.

PURPORT

Although Hiraṇyakaśipu and Hiraṇyākṣa, formerly Jaya and Vijaya, became *asuras*, the demigods of this material world could not control them, and therefore Lord Brahmā said that neither he nor all the demigods could counteract the disturbance they created. They came within the material world by the order of the Supreme Personality of Godhead, and He alone could counteract such disturbances. In other words, although Jaya and Vijaya assumed the bodies of *asuras*, they remained more powerful than anyone, thus proving that the Supreme Personality of Godhead desired to fight because the fighting spirit is also within Him. He is the original in everything, but when He desires to fight He must fight with a devotee. Therefore by His desire only were Jaya and Vijaya cursed by the Kumāras. The Lord ordered the gatekeepers to go down to the material world to become His enemies so that He could fight with them and His fighting desires would be satisfied by the service of His personal devotees.

Brahmā showed the demigods that the situation created by the darkness, for which they were disturbed, was the desire of the Supreme Lord. He wanted to show that even though these two attendants were coming in the forms of demons, they were very powerful, greater than the demigods, who could not control them. No one can surpass the acts of the Supreme Lord. The demigods were also advised not to try to counteract this incident, because it was ordered by the Lord. Similarly, anyone who is ordered by the Lord to perform some action in this material world, es-

pecially preaching His glories, cannot be counteracted by anyone; the will of the Lord is executed under all circumstances.

TEXT 37

विश्वस्य यः स्थितिलयोद्भवहेतुराद्यो
योगेश्वरैरपि दुरत्यययोगमायः ।
क्षेमं विधास्यति स नो भगवांस्त्र्यधीश-
स्तत्रास्मदीयविमृशेन कियानिहार्थः ॥३७॥

viśvasya yaḥ sthiti-layodbhava-hetur ādyo
yogeśvarair api duratyaya-yogamāyaḥ
kṣemaṁ vidhāsyati sa no bhagavāṁs tryadhīśas
tatrāsmadīya-vimṛśena kiyān ihārthaḥ

viśvasya—of the universe; *yaḥ*—who; *sthiti*—maintenance; *laya*—destruction; *udbhava*—creation; *hetuḥ*—the cause; *ādyaḥ*—the most ancient person; *yoga-īśvaraiḥ*—by the masters of *yoga; api*—even; *duratyaya*—cannot be easily understood; *yoga-māyaḥ*—His *yogamāyā* potency; *kṣemam*—good; *vidhāsyati*—will do; *saḥ*—He; *naḥ*—of us; *bhagavān*—the Supreme Personality of Godhead; *tri-adhīśaḥ*—the controller of the three modes of material nature; *tatra*—there; *asmadīya*—by our; *vimṛśena*—deliberation; *kiyān*—what; *iha*—on this subject; *arthaḥ*—purpose.

TRANSLATION

My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, yogamāyā, cannot be easily understood even by the masters of yoga. That most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?

PURPORT

When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to one's calculations. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridāsa Ṭhākura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord's glories. But Haridāsa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlāda Mahārāja was put through so many tribulations. The Pāṇḍavas, who were direct friends of Kṛṣṇa, lost their kingdom, their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters there must be some plan of the Supreme Personality of Godhead. The *Bhāgavatam*'s conclusion is that a devotee is never disturbed by such reverses. He accepts even reverse conditions as the grace of the Lord. One who continues to serve the Lord even in reverse conditions is assured that he will go back to Godhead, back to the Vaikuṇṭha planets. Lord Brahmā assured the demigods that there was no use in talking about how the disturbing situation of darkness was taking place, since the actual fact was that it was ordered by the Supreme Lord. Brahmā knew this because he was a great devotee; it was possible for him to understand the plan of the Lord.

Thus end the Bhaktivedanta purports of the Third Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, *entitled "The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages."*

CHAPTER SEVENTEEN

Victory of Hiraṇyākṣa Over All the Directions of the Universe

TEXT 1

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्कयोज्झिताः ।
ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवौकसः ॥ १ ॥

maitreya uvāca
niśamyātma-bhuvā gītaṁ
kāraṇaṁ śaṅkayojjhitāḥ
tataḥ sarve nyavartanta
tridivāya divaukasaḥ

maitreyaḥ—the sage Maitreya; *uvāca*—said; *niśamya*—upon hearing; *ātma-bhuvā*—by Brahmā; *gītam*—explanation; *kāraṇam*—the cause; *śaṅkayā*—from fear; *ujjhitāḥ*—freed; *tataḥ*—then; *sarve*—all; *nyavartanta*—returned; *tri-divāya*—to the heavenly planets; *diva-okasaḥ*—the demigods (who inhabit the higher planets).

TRANSLATION

Śrī Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahmā, who was born from Viṣṇu. Thus they all returned to their respective planets.

PURPORT

The demigods, who are denizens of higher planets, are also very much afraid of incidents such as the universe's becoming dark, and so they consulted Brahmā. This indicates that the quality of fear exists for every living entity in the material world. The four principal activities of material existence are eating, sleeping, fearing and mating. The fear element exists also in the demigods. On every planet, even in the higher planetary systems, including the moon and the sun, as well as on this earth, the same principles of animal life exist. Otherwise, why are the demigods also afraid of the darkness? The difference between the demigods and ordinary human beings is that the demigods approach authority, whereas the inhabitants of this earth defy authority. If people would only approach the authority, then every adverse condition in this universe could be rectified. Arjuna was also disturbed on the Battlefield of Kurukṣetra, but he approached the authority, Kṛṣṇa, and his problem was solved. The conclusive instruction of this incident is that we may be disturbed by some material condition, but if we approach the authority who can actually explain the matter, then our problem is solved. The demigods approached Brahmā for the meaning of the disturbance, and after hearing from him they were satisfied and returned home peacefully.

TEXT 2

दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी ।
पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ ॥ २ ॥

ditis tu bhartur ādeśād
apatya-pariśaṅkinī
pūrṇe varṣa-śate sādhvī
putrau prasuṣuve yamau

ditiḥ—Diti; *tu*—but; *bhartuḥ*—of her husband; *ādeśāt*—by the order; *apatya*—from her children; *pariśaṅkinī*—being apprehensive of trouble; *pūrṇe*—full; *varṣa-śate*—after one hundred years; *sādhvī*—the virtuous lady; *putrau*—two sons; *prasuṣuve*—begot; *yamau*—twins.

TRANSLATION

The virtuous lady Diti had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.

(*continued in next issue*)

International Society for
CENTERS AROU

Founder-*Ācārya*: His Divine Grace A.

NORTH AMERICA

CANADA

Calgary, Alberta—10516 Oakfield Drive S.W., T2W 2A9/ (403) 238-0602
Montreal, Quebec—1626 Pie IX Boulevard, H1V 2C5/ (514) 521-1301
Ottawa, Ontario—212 Somerset St. E., K1N 6V4/ (613) 233-1884
Regina, Saskatchewan—2817 Victoria Ave., S4T 1K6/ (306) 522-4973
Toronto, Ontario—243 Avenue Rd., M5R 2J6/ (416) 922-5415
Vancouver, B.C.—5462 S.E. Marine Dr., Burnaby V5J 3G8/ (604) 433-9728

RESTAURANT

Ottawa—Govinda's, 212 Somerset St. E./ (613) 233-3460

U.S.A.

Athens, Ohio—89 Mill St., 45701/ (614) 592-4740
Atlanta, Georgia—1287 Ponce de Leon Ave. N.E., 30306/ (404) 377-8680
Baltimore, Maryland—200 Bloomsbury Ave., Catonsville 21228/ (301) 744-9537
Berkeley, California—2334 Stuart St., 94705/ (415) 644-1113
Boulder, Colorado—917 Pleasant St., 80302/ (303) 444-7005
Boston, Massachusetts—72 Commonwealth Ave., 02116/ (617) 247-8611
Charleston, So. Carolina—1730 Savannah Hwy., 29407/ (803) 763-6959
Chicago, Illinois—1716 W. Lunt Ave., 60626/ (312) 973-0900
Cincinnati, Ohio—119 W. McMillan St., 45219/ (513) 861-2506
Cleveland, Ohio—15720 Euclid Ave., E. Cleveland 44112/ (216) 681-3193
Columbus, Ohio—379 W. 8th Ave., 43201/ (614) 421-1661
Crescent City, California—150 Oak St., Rock Creek Sub., 95531
Dallas, Texas—5430 Gurley Ave., 75223/ (214) 827-6330
Denver, Colorado—1400 Cherry St., 80220/ (303) 333-5461
Detroit, Michigan—383 Lenox Ave., 48215/ (313) 824-6000
East Lansing, Michigan—501 Sunset Lane, 48823/ (517) 332-1823
Flushing, New York—51-14 Kissena Blvd., 11355/ (718) 961-4851
Fullerton, California—2011 E. Chapman Ave., 92631/ (714) 870-1156
Gurabo, Puerto Rico—Rt. 181, Box 215-B, Bo. Sta. Rita, 00658/ (809) 737-5222
Gainesville, Florida—1417/1419 N.W. 1st Ave., 32601/ (904) 375-2884
Hartford, Connecticut—1683 Main St., E. Hartford, 06108/ (203) 289-7252
Honolulu, Hawaii—51 Coelho Way, 96817/ (808) 595-3947
Houston, Texas—1320 W. 34th St., 77018/ (713) 686-4482
Laguna Beach, California—285 Legion St., 92651/ (714) 494-7029
Long Island, New York—197 S. Ocean Ave., Freeport, 11520/ (516) 378-6184
Los Angeles, California—3764 Watseka Ave., 90034/ (213) 836-2676
Miami, Florida—829 N.W. 14 Court, 32790/ (305) 643-6840
Miami Beach, Florida—2445 Collins Ave., 33140/ (305) 531-0331
Morgantown, West Virginia—322 Beverley Ave., 26505/ (304) 292-6725
New Orleans, Louisiana—2936 Esplanade Ave., 70119/ (504) 488-7433
New York, New York—305 Schermerhorn St., Brooklyn 11217/ (718) 855-6714
New York, New York—46 Greenwich Ave., Manhattan 10011/ (212) 924-8083
Orlando, Florida—1926 Central Park Ave., 32807/ (305) 275-3282
Philadelphia, Pennsylvania—51 W. Allens Lane, 19119/ (215) 247-4600
St. Louis, Missouri—3926 Lindell Blvd., 63108/ (314) 535-8085
San Diego, California—1030 Grand Ave., Pacific Beach, 92109/ (619) 483-2500
San Francisco, California—84 Carl St., 94117/ (415) 753-8647
Seattle, Washington—3114 E. Pine St., 98122/ (206) 329-7011
State College, Pennsylvania—103 E. Hamilton Ave., 16801/ (814) 234-1867
Tallahassee, Florida—1323 Nylic St. (mail: P.O. Box 20224, 32304)/ (904) 681-9258
Tampa, Florida—13821 N. 37 St., 33613/ (813) 977-0026
Topanga, California—20395 Callon Dr., 90290/ (213) 455-1658
Towaco, New Jersey—(mail: P.O. Box 109, 07082)/ (201) 299-0970
Washington, D. C.—10310 Oaklyn Dr., Potomac, Maryland 20854/ (301) 299-5939
Washington, D. C.—2128 O St. N.W., 20037/ (202) 293-0825

FARM COMMUNITIES

Carriere, Mississippi (New Talavan)—Route 2, Box 449, 39426/ (601) 798-8533
Gainesville, Florida (New Ramaṇa-reti)—Box 819, Alachua, Florida 32615/ (904) 462-9046
Greenfield, Illinois—Rt. 2, Box 27, 62044 (contact ISKCON St. Louis)
Gurabo, Puerto Rico (New Govardana Hill)—(contact ISKCON Gurabo)
Hillsborough, North Carolina (New Gokula)—Rt. 6, Box 701, 27278/ (919) 732-6492
Mulberry, Tennessee (Murāri-sevaka)—Murāri Project, Rt. No. 1, Box 146-A, 37359/ (615) 759-7331
New Vrindaban, W. Virginia—R.D. No. 1, Box 319, Hare Krishna Ridge, 26041/ (304) 843-1600
Ninole, Hawaii (New Kṛṣṇaloka)—P.O. Box 108, 96773/ (808) 595-3947
Port Royal, Pennsylvania (Gītā-nāgari)—R.D. No. 1, Box 839, 17082/ (717) 527-4101
Three Rivers, CA (Bhaktivedanta Village)—44799 Dinely Dr., 93271/ (209) 561-3302

RESTAURANTS

Dallas—Kalachandji's (at ISKCON Dallas)
Detroit—Govinda's (at ISKCON Detroit)/ (313) 331-6740
Los Angeles—Govinda's, 9624 Venice Blvd., Culver City, 90230/ (213) 836-1269
New Vrindaban—Palace of Gold Restaurant/ (304) 843-1233 (open May–Nov.)
Miami Beach—Govinda's (at ISKCON Miami Beach)
St. Louis—Govinda's (at ISKCON St. Louis)/ (314) 535-8085
San Diego—3102 University Ave., North Park, CA 92104/ (619) 284-4827
San Francisco—Govinda's, 86 Carl St., 94117/ (415) 753-9703
San Juan, Puerto Rico—Govinda, Tetuan 153, Viejo San Juan 00903/ (809) 725-4885

EUROPE

ENGLAND AND IRELAND

Belfast, Northern Ireland—140 Upper Dunmmurray Lane, Belfast/ 621757
Dublin, Ireland—1 Crow St., Dublin 2/ (01) 773997
London, England (city)—10 Soho St., London W1/ (01) 437-3662
London, England (country)—Bhaktivedanta Manor, Letchmore Heath, Watford, Hertfordshire WD2 8EP/ (09276) 7244

FARM COMMUNITIES

Lake Island of Inish Rath—Lisnaskea, County Fermanagh, Northern Ireland/ (365) 21512
London, England—(contact Bhaktivedanta Manor)

RESTAURANTS

Dublin, Northern Ireland—Golden Avatar (at ISKCON Dublin)/ (01) 773997
London—Govinda's, 9–10 Soho St./ (01) 437-3662

ITALY

Bologna—Via Saliceto 1, 40013 Castelmaggiore (BO)/ (51) 700-868
Catania—Via San Nicolò al Borgo 28, 95128 Catania, Sicily/ (95) 522-252
Naples—Via Torricelli 77, 80059 Torre del Greco (NA)/ (81) 881-5431
Padua—Via delle Granze 107, 35040 Loc. Camin (PD)/ (49) 760-007
Pisa—Via delle Colline, Loc. La Meridiana, 56030 Perignano (PI)/ (587) 616-194
Rome—Via di Tor Tre Teste 142, 00169 Roma/
Turin—Strada Berra 15/1, Loc. Tetti Gariglio, 10025 Pino Torinese (TO)/ (11) 840-957
Varese—Via Volta 19, 21013 Gallarate (VA)/ (331) 783-268

FARM COMMUNITY

Florence (Villa Vṛndāvana)—Via Communale degli Scopeti 108, S. Andrea in Percussina, San Casciano Val di Pesa (FI) 50026/ (55) 820-054

RESTAURANTS

Milan—Govinda's, Via Valpetrosa 3/5, 20123 Milano/ (2) 862-417
Rome—Govinda's, Via di San Simone 73/A, 00186 Roma/ (6) 654-8856

OTHER COUNTRIES

Amsterdam, Holland—Kṛṣna Dham, 225 Ruysdaelkade, 1072 AW/ (020) 751 404
Athens, Greece—133 Solomos St./ (1) 364-5815
Barcelona, Spain— c/de L'Oblit, 67-08026/ (93) 347-9933
Bergen, Norway—Storhaugen 6, 5000 Bergen/ (05) 29 05 45
Brussels, Belgium—49 rue Marché aux Poulets-1000 Bruxelles/ (02) 513 86 05/04
Copenhagen, Denmark—Govinda's, Soldalen 21, 2100 Copenhagen/ (01) 18-43-78
Düdingen, Switzerland—Im Stillen Tal, CH3186 Düdingen (FR)/ (037) 43-26-98
Göthenburg, Sweden—Govinda's, Västra Hamngatan 20, 41117 Göthenburg/ (031) 116166
Grödinge, Sweden—Korsnäs Gard, 140 32 Grödinge/ 0753-29151
Helsinki, Finland—Govinda's, Jääkärinkatu 10D, Helsinki 15/ (065) 0039
Heidelberg, W. Germany—Kürfursten Anlage 5, 6900 Heidelberg/ 06221-15101
Madrid, Spain—c/Pablo Vidal, 13–28043/(91) 4135-779
Septon, Belgium—Chateau de Petit Somme, Septon 5482/ 086-322480
Stockholm, Sweden—Fridhemsgatan 22, 112 40 Stockholm/ 08-549002
Strasbourg, France—2 rue Sellenick, 67000 Strasbourg/ 16 (88) 25 50 33
Valencia, Spain—c/de Almirante Cadarso #12, Vedat de Torrente/ (961) 55962
Vienna, Austria—Center for Vedic Studies, Liechtensteinstrasse 23/II, 1090 Vienna/ (0222) 512-98-25
Zürich, Switzerland—Bergstrasse 54, 8032 Zürich/ (01) 69-32-79

FARM COMMUNITIES

Bavarian Forest (Bayrisher Wald), W. Germany (Nava-Jiyaḍa-Nṛsiṁha-Kṣetra)—(contact ISKCON Heidelberg)
Brihuega, Spain (New Vraja Mandala)—(Santa Clara) Brihuega, Guadalajara/ (11) 280018
Järna, Sweden—Almviks Gård, 15300 Järna/ (46) 755-52068
Lugano, Switzerland—The Gokula Project, La Pampa, 6981 Sessa (Malcantone) TI/ (091) 73-25-73
Valencay, France (New Māyāpur)—Lucay-Le-Male, 36 600/ (54) 40-26-88

AUSTRALASIA

AUSTRALIA

Adelaide—69 Belair Rd., Kingswood, S.A. 5062 (mail: P.O. Box 235, Kingswood)/ (08) 2720488
Brisbane—95 Bank Road, Graceville, Q.L.D. 4075 (mail: P.O. Box 649, Toowong, Q.L.D. 4066)/ (07) 3791996
Cairns—69 Spence St., Cairns, Q.L.D. 4870 (mail: P.O. Box 5238, Cairns Mail Centre, Q.L.D. 4870)/ (070) 516946
Melbourne—197 Danks St., Albert Park, Victoria 3206 (mail: P.O. Box 125)/ (03) 699-5122
North Sydney—180 Falcon St., N. Sydney, N.S.W. 2060 (mail: G.P.O. 2766, Sydney 2001)/ (02) 9261164
Perth—129 Barrack St., W.A. 6050 (mail: P.O. Box 598, W. Perth, W.A. 6005)/ (09) 3289171
Sydney—112 Darlinghurst Rd., Darlinghurst, N.S.W. 2010 (mail: P.O. Box 159, Kings Cross, N.S.W. 2011)/ (02) 3575162

FARM COMMUNITIES

Colo (Bhaktivedanta Ashram)—Lot 11, Upper Colo Rd., Central Colo, N.S.W. (mail: P.O. Box 157, Windsor, N.S.W. 2765)/ (045) 755284
Murwillumbah (New Govardhana)—"Eungella," Tyalgum Rd. via Murwillumbah, N.S.W. 2484 (mail: P.O. Box 687)/ (066) 721903
Riverina (New Gaudadesh)—Old Renmark Rd., via Wentworth, N.S.W. 2648 (mail: P.O. Box 2446, Mildura, Victoria 3500)/ (050) 278226

RESTAURANTS

Adelaide—Govinda's, 79 Hindley St., Adelaide, S.A. 5000/ (08) 515258
Melbourne—Crossways, First Floor, 123 Swanston St., Melbourne, Victoria 3000/ (03) 650 2939
Melbourne—Gopal's, 139 Swanston St., Melbourne, Victoria 3000/ (03) 631-578
Sydney—Gopal's, 180 Falcon St., N. Sydney, N.S.W. 2060/ (02) 926164
Sydney—Govinda's and Govinda's Take-away (both at ISKCON Sydney)/ (075) 501642
Sydney—Hare Kṛṣna Free Food Centre, 231 Victoria St., King's Cross, N.S.W. 2011/ (02) 3575162

NEW ZEALAND AND FIJI

Auckland, New Zealand (New Varshan)—Hwy. 18, Riverhead (next to Huapai Golf Course) (mail: R.D. 2, Kumeu, Auckland)/ (9) 4128075
Christchurch, New Zealand—83 Bealey Ave., (mail: P.O. Box 25-190 Christchurch)/ (3) 61965
Labasa, Fiji—Delailabasa (mail: Box 133)/ 82916
Lautoka, Fiji—5 Tavewa Ave. (mail: P.O. Box 125)/ 61-633, ext. 48
Rakira, Fiji—Rewasa (mail: Box 129)/ 94243
Suva, Fiji—P.O. Box 6376, Nasinu/ 391-282
Wellington, New Zealand—2 Kensington St., (mail: P.O. Box 2753, Wellington)/ (4) 850876

RESTAURANTS

Auckland, New Zealand—Gopal's, 1st fl., Civic House, 291 Queen St./ (9) 34885
Lautoka, Fiji—Gopal's, Cnr.—Yasawa St. & Naviti St./ 62990
Suva, Fiji—Cnr.—Pratt St. & Joske St. (opp. Reserve Bank)/ 314154

AFRICA

Abeokuta, Nigeria—Ibadan Rd., Obantoko, behind NET (mail: P.O. Box 5177)
Abidjan, Ivory Coast—01 BP 8366, Abidjan
Accra, Ghana—582 Blk. 20, Odokor, Official Town (mail: P.O. Box 01568, Osu)
Buea, Cameroon—Southwest Province (mail: c/o Yuh Laban Nkesah, P and T, VHS)
Cape Town, South Africa—15 Bishoplea Road, Claremont 7700/ (21) 641 559
Durban (Natal), S. Africa—Chatsworth Circle, Chatsworth 4030/ (31) 435-815

Krishna Consciousness
ND THE WORLD

C. Bhaktivedanta Swami Prabhupāda

Freetown, Sierra Leone—13 Bright St. Brookfields (mail: P.O. Box 812, Freetown)
Johannesburg, South Africa—"Misty Hills," Plot 69, Reitfontein Rd. (mail: P.O. Box 723, Muldersdrift (Tvl.), 1747)/ (11) 666-2716
Harare, Zimbabwe—46 Crowhill Rd. (mail: P.O. Box 2090)/ 8877801
Kitwe, Zambia—3121 Gandhi Close, Buyantanshil/ 214-164
Lagos, Nigeria—No. 2 Murtala Mohammed International Airport Expressway, Mafaluku (mail: P.O. Box 8793, Lagos)
Mauritius—123 Sir Guy Forget Ave., Quatre Bornes (mail: P.O. Box 108, Quatre Bornes, Mauritius)/ 46804
Mombasa, Kenya— Sauti Ya Kenya and Kisumu Rds. (mail: P.O. Box 82224, Mombasa)/ 312248
Nkawkaw, Ghana—P.O. Box 69, Nkawkaw
Nairobi, Kenya—Muhuroni Close, off West Nagara Rd. (mail: P.O. Box 28946, Nairobi)/ 744365
Port Harcourt, Nigeria—2 Eligbam Rd. (corner of Obana Obhan St.), G.R.A. II (mail: P.O. Box 4429, Trans Amadi)
Tokoradi, Ghana—64 Windy Ridge (mail: P.O. Box 328)
Warri, Nigeria—1 Ogunu St., Bendel Housing Estate, Ugborikoro (P.O. Box 1922, Warri)/ 053-230-262
FARM COMMUNITY
Mauritius (ISKCON Vedic Farm)—Beau Bois, Bon Acceuil
RESTAURANT
Durban, S. Africa—Govinda's (contact ISKCON Durban)

ASIA
INDIA

Agartala, Tripura—Assam-Agartala Rd., Banamalipur, 799001
Ahmedabad, Gujarat—7, Kailas Society, Ashram Rd., 380 009/ 449935
Bamanbore, Gujarat—N.H. 8-B, Surendranagar (city office: 32 Ananta Nagar, Kalavad Rd., Rajkot 360 003)
Bangalore, Karnataka—210 Bellary Road, Sadashiva Nagar, 560 080/ 361 539
Bangladesh, Bengal—Sarkarkhil, Raozan, P.O. Fakir Takia, Chittagong
Baroda, Gujarat—18, Sujata Society, Gotri Rd., 390 015/ 66499
Bhubaneswar, Orissa—National Highway No. 5, Nayapali, 751 001/ 53125
Bombay, Maharashtra—Hare Krishna Land, Juhu 400 049/ 626 860
Calcutta, W. Bengal—3 Albert Rd., 700 017/ 443757
Chandigarh, Punjab—Hare Krishna Land, Dakshin Marg, Sector 36-B, 160 036/ 44634
Chhaygharia (Haridaspur), W. Bengal—Thakur Haridas Sripatbari Sevashram, P.O. Chhaygharia, P.S. Bongaon, Dist. 24 Paraganas
Gauhati, Assam—Post Bag No. 127/ 781 001
Hyderabad, A.P.—Hare Krishna Land, Nampally Station Rd., 500 001/ 510318
Imphal, Manipur—Hare Krishna Land, Airport Road, 795 001
Kakinada, A.P.—7-1-919, Vishnupriya, behind boat club, 533 003/ 5961
Madras, Tamil Nadu—232 Kilpauk Garden Rd., Madras 600 010/ 662286
Māyāpur, W. Bengal—Shree Māyāpur Chandrodaya Mandir, P.O. Shree Māyāpur Dham (Dist. Nadia)
Moirang, Manipur—Nongban Ingkhon, Tidim Rd.
Nagpur, Maharashtra—70 Hill Road, Ramnagar, 440 010/ 33513
New Delhi—M-119 Greater Kailash I, 110 048/ 6412058
Pandharpur, Maharashtra—Hare Kṛṣṇa Asrama, across Chandrabhaga River, Dist. Sholapur, 413304
Patna, Bihar—Rajendra Nagar Road No. 12, 800 016/ 50765
Peta-Kakani, A.P.—Guntur District
Pune, Maharashtra—4 Tarapoor Rd.
Silchar, Assam—Ambikapatti, Silchar, 788004, Cachar District
Siliguri, W. Bengal—Subash Pally, Siliguri
Surat, Gujarat—Rander Rd., Jahangirpura, Surat, 395 005/ 84215
Tirupati, A.P.—Hare Krishna Land, Hare Krishna Road, 517 501/ 2285
Trivandrum, Kerala—T.C. 24/1485, WC Hospital Rd., Thycaud, 695 014/ 68197
Vrindavana, U.P.—Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathurā/ 178
FARM COMMUNITIES
Ahmedabad, Gujarat—Nityananda Seva Ashram, Odhav Rd, (near Octroi Naka), Odhav/ 886382
Ahmedabad District, Gujarat—Hare Krishna Farm, Katwada (contact: ISKCON Ahmedabad)
Chamorshi, Maharashtra—78 Krishnanagar Dham, District Gadhachiroli, 442 603
Hyderabad, A.P.—P.O. Dabilpur Village, Medchal Taluc, Hyderabad District, 501 401
Māyāpur, W. Bengal—(contact Māyāpur)
RESTAURANTS
Bombay, Maharashtra—Govinda's (at Hare Krishna Land)
Vrindavana—Krishna-Balaram Mandir Guesthouse
OTHER COUNTRIES
Bali, Indonesia—Jalan Sagamona 17, Renon, Denpasar
Bangkok, Thailand—139, Soi Puttha-Osoth, New Road/ 233-2488
Chittagong, Bangladesh—Caitanya Cultural Society, Sri Pundarik Dham, Mekhala, Hathazari/ 108 (city office and mail: 23 Nandan Kanan, Chittagong)/ 20-2219
Colombo, Sri Lanka—188 New Chetty St., Colombo 13/ 33325
Hong Kong—27 Chatam Road South, 6/F, Kowloon/ 3-7396818
Jakarta, Indonesia—Yayasan Kesadaran Kṛṣna Indonesia, JL. Kamboja 10-12, Tomang Raya/ 599 301
Kathmandu, Nepal—Vishnu Gaun Panchayat Ward No. 2, Budhanilkantha/ 4-10368
Kuala Lumpur, Malaysia—Lot 9901, Jalan Awan Jawa, Taman Yarl, off 5½ Mile, Jalan Kelang Lama, Petaling/ 730172
Manila, Philippines—170 R. Fernandez, San Juan, Metro Manila/ 707410
Taipei, Taiwan—(mail: c/o ISKCON Hong Kong)
Tehran, Iran—Keshavarz-Dehkedeh Ave., Kamran St. No. 58/ 658870
Tel Aviv, Israel—[17 B] Gordon St., P.O. Box 48163, Tel Aviv 61480/ 03-238-239
Tokyo, Japan—2-41-12 Izumi, Suginami-ku, Tokyo T168/ (3) 327-1541
FARM COMMUNITY
Cebu, Philippines (Hare Kṛṣna Paradise)—231 Pagsabungan Rd., Basak, Mandaue City/ 83254
RESTAURANT
Cebu, Philippines—Govinda's, 26 Sanchiangko St.

LATIN AMERICA
BRAZIL

Belém, PA—Av. Gentil Bitencourt, Passagem MacDowell, 96 (entre Dr. Morais e Benj. Constant)
Belo Horizante, MG—Av. Gentúlio Vargas, 167, Funcionários/ (031) 223-2776
Brasília, DF—HIGS 706-Bloco C, Casa 29/ (061) 242-7579
Campo Grande, MS—Rua Carlos Chagas, 32-Caicara
Caxias do Sul, RS—Av. Julio de Castilhos, 1095
Cuiába, MT—Rua Mané Garrincha, 58-Apt. 18, Alvorada
Curitiba, PR—Av. 7 de Setembro, 1594, Alto da Rua 15/ (041) 264-6634
Florianópolis, SC—Rua Duarte Schutel, 61-Centro
Fortaleza, CE—Rua José Laurenço, 2114, Aldeota/ (085) 244-7068
Goiania, GO—Rua 111, No. 32-Setor Sul/ (062) 241-7492
Joinville, SC—Rua Dona Franscica, 2231, Bairro Saguacu
Manaus, AM—Rua dos Andradas, 465, Centro
Pindamonhangaba, SP—Av. Cel. Fernando Prestes, 405/ (0122) 42-5002
Pôrto Alegre, RS—Rua Dr. Thimoteo, 753-Moinhos de Vento
Recife, PE—Caixa Postal, 50, Camaragibe
Ribeirão Preto, SP—Rua Cerqueira Cesar, 480, Centro
Rio de Janeiro, RJ—Ladeira da Glória, 98, Glória/ (021) 285-5643
Salvador, BA—Rua Álvaro Adorno, 17, Brotas/ (071) 244-1072
Santos, SP—Rua Nabuco de Araújo, 151-Embaré/ (0132) 21-3596
Sao Jose dos Campos, SP—Rua Paraná, 266-Vila Maria
São Paulo, SP—Rua Bom Pastor, 798, Ipiranga (mail: C. P. 4855)/ (011) 63-1674
São Paulo, SP (Centro Cultural)—Rua Itavurú, 269-Indianapolis
Vitória, ES—Rua Des Santos Neves, 737-Praia do Canto
FARM COMMUNITIES
Caruaru, Pernambuco—Distrito de Murici
Pindamonhangaba, SP (New Gokula)—Bairro Ribeirao Grande (mail: Caixa Postal 108, CEP 12.400)/ (0122) 42-2466
Teresóplis, Rio de Janeiro (Vrajabhumi)—Caixa Postal 68-Alto Teresopolis/ (021) 742-3011
MEXICO

Guadalajara—Morelos No 1514, Sector Hildago, Jalisco/ 26-12-78
Mexico City—Gob. Tiburcio Montiel 45, San Miquel Chapultepec, Mexico, D.F. 18/ (905) 271-0132
Mexico City—Govinda's Cultural Center, Insurgentes Sur 2384-1, Mexico City 01000 D.F./ 548-9323
Monterrey—Zaragoza 1007, nte. Zona centro, 74-69-76
Morelia—Tucatemw No. 52 pte., Col. Felix Ireta 58070, Morelia, Mich.
Vera Cruz—Calle 3, Carebelas No. 784, Fraccionamienito Reforma/ 50759
FARM COMMUNITY
Tulacingo, Hidalgo (Nueva Gauḍa-Maṇḍala Bhūmi)—(contact ISKCON Mexico City)
PERU

Arequipa—Jerusalem 402/ 229523
Cuzco—San Juan de Dios 285 Altos/ 222353
Chosica—Parque Echenique 122
Huancayo—(contact ISKCON Lima)
Lima—Avenida San Martin 135, Barranco/ 670405
Lima—Jiron Junin No 415/ 289491
Trujillo—Bolivar 738
FARM COMMUNITY
Asociacion Krishna—Correo De Bella Vista, DPTO, De San Martin
RESTAURANTS
Arequipa—(at ISKCON Arequipa)
Chosica—(at ISKCON Chosica)
Cuzco—Calle Espáderos 128 (near Plaza de Armas)
Lima—Av. Grau 137, Barranco
Lima—Av. Schell 634, Miraflores
OTHER COUNTRIES
Bogota, Colombia—Calle 78, #42-05/ 2258412
Buenos Aires, Argentina—Centro Bhaktivedanta, Andonaegui 2054, (1431)
Cali, Colombia—Avenida 9 Norte, 17-33/ 621688
Caracas, Venezuela—Prolongación Ave. Las Palmas, Calle Capriles, Quinta Pollita/ 782-1939
Christ Church, Barbados—Yi Goodland Park/ (809) 42-84209
Cochabamba, Bolivia—P.O. Box 3988/ 46441
Concepción, Chile—Nongüen, 588/ 23150
Córdoba, Argentina—Montevideo 950, Paso de los Andes/ (051) 262229
Crabwood Creek, Guyana—Grant 1803, Sec. D, Corentyne, Berbice
Cuenca, Ecuador—Pje. Paucarabamba & Gral. Veintimilla Barrio-las-Chirimollas/ (07) 82-93-58
Georgetown, Guyana—24 Uitvlugt Front, West Coast Demerara
Guatemala, Guatemala—Apartado Postal 1534
Guayaquil, Ecuador—Velez 1915 (between Carchi & Tulcan)/ 36-16-47
La Paz, Bolivia—Calle 16 Obrajes 460 (mail: P.O. Box 10278)/ 783556
Medellin, Colombia—Calle 56 (Bolivia), Parque de Bolivar
Montevideo, Uruguay—Pablo de Maria 1427
Panama, Rebuplic of Panama—Via las Cumbres, entrada Villa Zaita, frente a INPSA No. 10 (mail: P.O. Box 6-29-54, Panama)/ 31-2057
Quito, Ecuador—Carron 641 Amazones/ 520466
Rosario, Argentia—Centro Bhaktivedanta, Corrientes 925, Rosario 2000
Santa Cruz, Bolivia—P.O. Box 4920/ 40146 (31571)
San Jose, Costa Rica—100 mtrs. sureste de aptos. Torre Blanca, Urbanización Carmiol, Montes de Oca, Casa No. 49 (mail: P.O. Box 166, Paseo Estudiantes, Z-1002)
San Salvador, El Salvador—Avenida Universitaria 1132, Media Quadra al sur de la Embajada Americana, San Salvador (mail: P.O. Box 1506)/ 25-96-17
Santiago, Chile—Manuel Carvallo 771, Nunoa/ 392734
Santo Domingo, Dominican Republic—Calle Cayetano Rodriquez No. 254
Trinidad and Tobago, West Indies—Prabhupada Ave., Longdenville, Chaguanas
FARM COMMUNITIES
Guayaquil, Ecuador (Nuevo Nilācala)—(contact ISKCON Guayaquil)
Guyana—Seawell Village, Corentyne, East Berbice
San Salvador, El Salvador—Carretera a Santa Ana, Km. 34, Canton Los Indios, Zapotitán, Dpto. de La Libertad
RESTAURANTS
Cuenca, Ecuador—Govinda's, Annexo Hotel, Crespo
Guatemala, Guatemala—Callejor Santandes a una cuadra abajo de Guatel, Panajachel Solola
Guayaquil, Ecuador—Govinda's (contact ISKCON Guayaquil)
La Paz, Bolivia—Restaurant Mañjari, Calle Potosí 1315, esq. Colón
San Salvador, El Salvador—25 Avenida Norte 1132
Santa Cruz, Bolivia—Restaurant Govinda's, Calle Florida 594, esq. Cañoto
Santa Cruz, Bolivia—Snack Govinda, Av. Argomosa (1° anillo), esq. Bolivar
Santiago, Chile—Govinda's (contact ISKCON Santiago)

Formerly, Muslims living in the regions of Afghanistan, Baluchistan, and Persia called the Sindhu (Indus) River "Hindu" and the people living in and beyond the river valley . . .

"HINDUS"

by MATHUREŚA DĀSA

From its founding in 1966 the International Society for Krishna Consciousness has been invigorated by the participation of the Indian community, both in India and the West, and by the endorsements of Hindu organizations around the world. Many of ISKCON's Indian members, some of whom

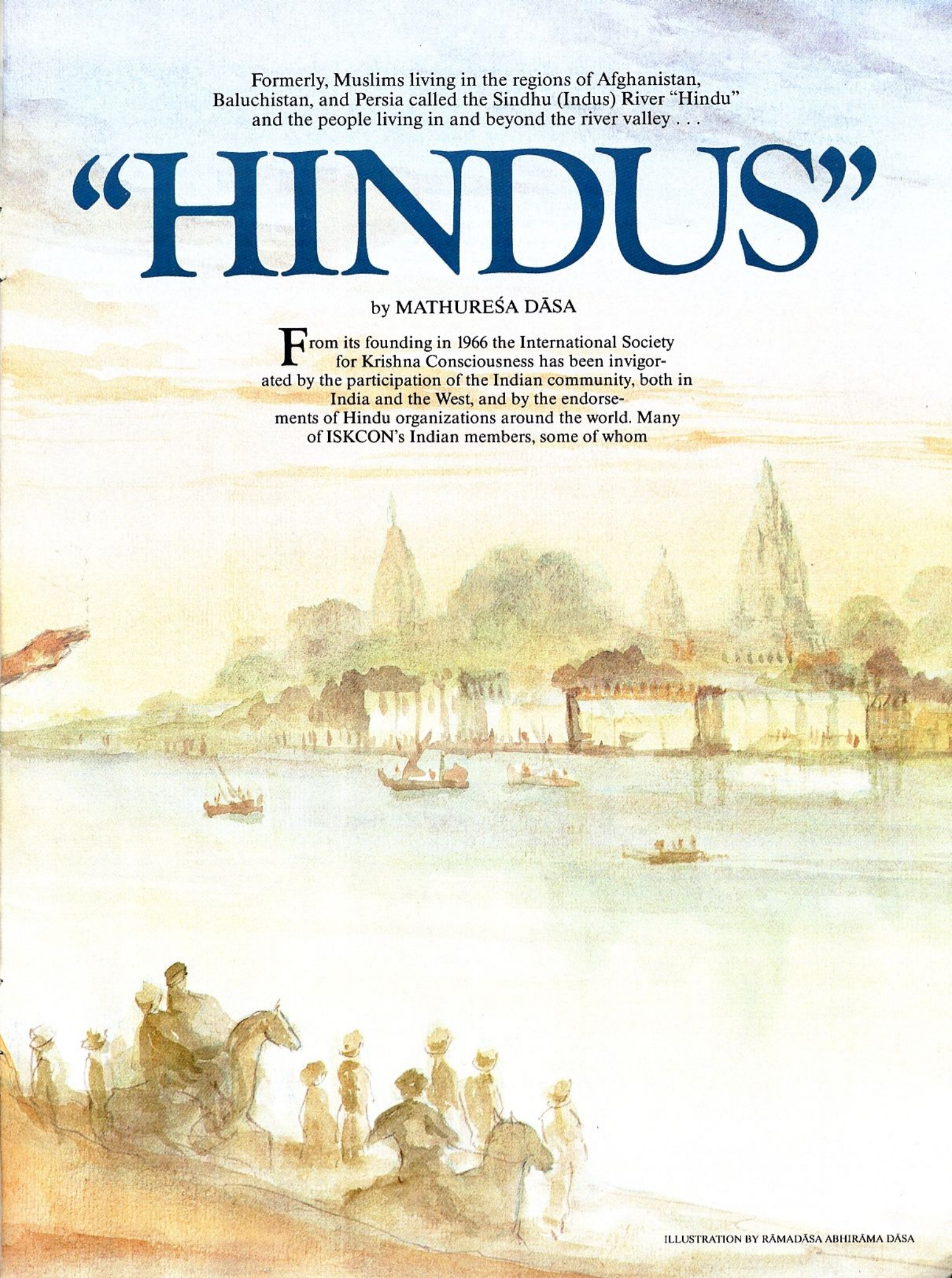


ILLUSTRATION BY RĀMADĀSA ABHIRĀMA DĀSA

have leading roles in the Kṛṣṇa consciousness movement, have worshiped Lord Kṛṣṇa from their childhood and have followed all their lives, as part of their family or cultural traditions, the basic principles followed by all ISKCON members—total abstinence from non-vegetarian foods, and from intoxication, illicit sex, and gambling.

The Indians' support of ISKCON never fails to impress me and to encourage me in my own practice of Kṛṣṇa consciousness. In the West especially, people tend to look at ISKCON devotees as something new, strange, and threatening, but the large-scale participation of the Hindu community helps me to remember, and to convince others, that in joining ISKCON I have joined an age-old religious and cultural tradition that currently has hundreds of millions of followers.

I must honestly confess, however, that despite my growing appreciation of Hindu culture, I wince whenever I hear someone refer to Lord Kṛṣṇa as "a Hindu god," to the Kṛṣṇa consciousness movement as "a sect of Hinduism," or to the *Bhagavad-gītā,* which ISKCON has published in more than thirty languages, as "the Hindu bible." By convention, or common understanding, it may be OK to call us Hindu, but a closer look shows that the designation is not wholly appropriate.

Neither in the *Gītā* nor in any of India's Vedic literatures will you once find the word *hindu. Hindu* comes from the Sanskrit *sindhu,* which means "river," and which was specifically a name for the river that rises in the Tibetan Himalayas and flows nearly two thousand miles to the Arabian Sea, passing through present-day Jammu, Kashmir, and Pakistan—the river we today call the Indus.

Śrīla Prabhupāda, ISKCON's founder-*ācārya,* explained that Muslims living in the regions of Afghanistan, Baluchistan, and Persia, through a singularity of their native pronunciation, called the Sindhu River the Hindu and the people living in and beyond the river valley Hindus. Over the centuries, as Greek, Hun, Tartar, and Mogul armies marched across the Indus to conquer the subcontinent to the south, they brought the name Hindu with them and made it stick. Hindu, Hindustan, Hinduism, Hindi, and even the name India itself, all derive from a term coined by India's conquerors. Today still, for what little is understood of Indian culture, you might as well broadly define a Hindu as a person living beyond the Indus river, and Hinduism, tautologically, as what Hindus do.

But what *do* the "people beyond the Indus" do? What were they doing before the repeated conquest of their land, during its occupation, and now after independence? What *is* that complex body of religion, philosophy, and culture—situated within a crumbling social structure known as the caste system—that we call Hinduism?

Śrīla Prabhupāda answered that India's actual culture is described in brief in the *Bhagavad-gītā,* where Lord Kṛṣṇa explains that He has created human society with four natural social classes, or *varṇas.* These are (1) an intellectual class, (2) an administrative class, (3) a mercantile class, and (4) a laborer class. These classes, or occupational divisions, are recognized by the qualifications and activities of the individual, and they are present throughout the world, not just in India.

In addition to social classes there are four spiritual orders, or *āśramas,* which correspond to stages in each individual's life. The spiritual orders are (1) student life, (2) married life, (3) retired life, and (4) renounced life. These spiritual orders too are visible to some extent in every human society. The first part of life is for education, after which one gets married and finds a job. Later, at the age of fifty-five or sixty, there is retirement. The renounced order is not so prominent worldwide, although in some religions men and women do renounce married life altogether to become priests, ministers, or nuns.

Caste by birth is not supported by any Vedic text; nor is it a very practical idea. Can a judge's son automatically be allowed to preside in court? Does the child of every IBM executive have natural business talents? Of course not.

The entire system of social and spiritual orders is called *varṇāśrama-dharma* (*dharma* meaning, very loosely, duty or religion), and the Vedic literatures prescribe detailed duties for an individual according to his or her position in a particular social and spiritual division. Although this *varṇāśrama-dharma* system does indeed constitute a complex body of religion and culture, the aim of all prescribed duties is unified—to serve and please the Supreme Lord. Service to the Supreme is called *sanātana-dharma,* or the eternal religion. *Sanātana-dharma* is the common function or duty of every living entity, the thread that unites all world religions, and the essence of the *varṇāśrama* system. The *Śrīmad-Bhāgavatam* (1.2.13) states:

> The highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to social divisions and spiritual orders of life is to please the Personality of Godhead.

In the *Gītā* also, the Personality of Godhead Himself explains that the purpose of all the Vedic literatures is to know Him. So the Vedic *varṇāśrama* system, though superficially complex, is essentially simple. To simplify further, Lord Caitanya has taught that since in this age the Vedic prescribed duties are nearly impossible to follow in their exact details, the members of all social divisions should instead please the Lord by regularly chanting His holy names and by offering the fruits of their work to Him.

The Indian caste system is a perversion of *varṇāśrama-dharma* because caste is decided by birth, not by aptitudes and activities. Caste by birth is not supported by any Vedic text; nor is it a very practical idea. Can a judge's son automatically be allowed to preside in court? Does the child of every IBM executive have natural business talents? Of course not.

Another important difference between the original *varṇāśrama* system and Hinduism that has developed over time is that Hinduism recognizes no ultimate goal or conclusion. Hinduism embraces worship of both the original Personality of Godhead and the subordinate demigods, and recognizes the practice of many *yoga* disciplines, the performance of an array of austerities, and the execution of assorted rituals—all without ever acknowledging that the original purpose of these varied activities is to bring the widest possible variety of individuals to the transcendental platform of exclusive devotion to the Supreme Personality of Godhead.

So is ISKCON a part of Hinduism? Well, yes and no. You decide.

What's clear, though, is that the word *hinduism* is an outsider's term for what's going on beyond the Indus. What's going on there is a misunderstood, misapplied version of the Vedic *varṇāśrama* system, a system that ISKCON—with invaluable participation and leadership from the Hindu community—is working to establish everywhere. To establish, in other words, on *both* sides of the Indus.

GOVARDHANA

(*continued from page 21*)

Kṛṣṇa, Nanda Mahārāja and the cowherd men called in learned *brāhmaṇas* and began to worship Govardhana Hill by chanting Vedic hymns and offering *prasādam*. The inhabitants of Vṛndāvana assembled together, decorated their cows, and gave them grass. Keeping the cows in front, they began to circumambulate Govardhana Hill. The *gopīs* also dressed themselves very luxuriantly and sat on bull-driven carts, chanting the glories of Kṛṣṇa's pastimes. Assembled there to act as priests for Govardhana-pūjā, the *brāhmaṇas* offered their blessings to the cowherd men and their wives, the *gopīs*.

When everything was complete, Kṛṣṇa assumed a great, transcendental form and declared to the inhabitants of Vṛndāvana that He was Himself Govardhana Hill in order to convince the devotees that Govardhana Hill and Kṛṣṇa Himself are identical. Then Kṛṣṇa began to eat all the food offered there. The identity of Kṛṣṇa and Govardhana Hill is still honored, and great devotees take rocks from Govardhana Hill and worship them exactly as they worship the Deity of Kṛṣṇa in the temples. Devotees therefore collect small rocks or pebbles from Govardhana Hill and worship them at home, because this worship is as good as Deity worship.

The form of Kṛṣṇa who began to eat the offerings was separately constituted, and Kṛṣṇa Himself along with other inhabitants of Vṛndāvana began to offer obeisances to the Deity as well as to Govardhana Hill. In offering obeisances to the huge form of Kṛṣṇa Himself and Govardhana Hill, Kṛṣṇa declared, "Just see how Govardhana Hill has assumed this huge form and is favoring us by accepting all of the offerings." Kṛṣṇa also declared at that meeting, "One who neglects the worship of Govardhana-pūjā, as I am personally conducting it, will not be happy. There are many snakes on Govardhana Hill, and persons neglecting the prescribed duty of Govardhana-pūjā will be bitten by these snakes and killed. In order to assure the good fortune of the cows and themselves, all people of Vṛndāvana near Govardhana must worship the hill, as prescribed by Me."

Thus performing the Govardhana-pūjā sacrifice, all the inhabitants of Vṛndāvana followed the instructions of Kṛṣṇa, the son of Vasudeva, and afterwards they returned to their respective homes.

* * *

When Indra understood that his sacrifice to be offered by the cowherd men in Vṛndāvana was stopped by Kṛṣṇa, he became angry, and he vented his anger upon the inhabitants of Vṛndāvana, who were headed by Nanda Mahārāja, although Indra knew perfectly well that Kṛṣṇa was personally protecting them. As the director of different kinds of clouds, Indra called for the *sāmvartaka*. This cloud is invited when there is need to devastate the whole cosmic manifestation. The *sāmvartaka* was ordered by Indra to go over Vṛndāvana and inundate the whole area with an extensive flood.

Demonically, Indra thought himself to be the all-powerful supreme personality. When demons become very powerful, they defy the supreme controller, the Personality of Godhead. Indra, though not a demon, was puffed up by his material position, and he wanted to challenge the supreme controller. He thought himself, at least for the time being, as powerful as Kṛṣṇa. Indra said, "Just see the impudence of the inhabitants of Vṛndāvana! They are simply inhabitants of the forest, but being infatuated with their friend Kṛṣṇa, who is nothing but an ordinary human being, they have dared defy the demigods."

> *"The men of Vṛndāvana," said Indra, "have become puffed up over their material opulence and their confidence in the presence of their tiny friend Kṛṣṇa. He is simply talkative, childish, and unaware of the complete cosmic situation."*

Kṛṣṇa has declared in the *Bhagavad-gītā* that the worshipers of the demigods are not very intelligent. He has also declared that one has to give up all kinds of worship and simply concentrate on Kṛṣṇa consciousness. Kṛṣṇa's invoking the anger of Indra and later on chastising him is a clear indication to His devotees that those who are engaged in Kṛṣṇa consciousness have no need to worship any demigod, even if it is found that the demigod has become angry. Kṛṣṇa gives His devotees all protection, and they should completely depend on His mercy.

Indra cursed the action of the inhabitants of Vṛndāvana and said, "By defying the authority of the demigods, the inhabitants of Vṛndāvana will suffer in material existence. Having neglected the sacrifice to the demigods, they cannot cross over the impediments of the ocean of material misery." Indra further declared, "These cowherd men in Vṛndāvana have neglected my authority on the advice of this talkative boy who is known as Kṛṣṇa. He is nothing but a child, and by believing a child, they have enraged me."

Thus he ordered the *sāmvartaka* cloud to go and destroy the prosperity of Vṛndāvana. "The men of Vṛndāvana," said Indra, "have become puffed up over their material opulence and their confidence in the presence of their tiny friend Kṛṣṇa. He is simply talkative, childish, and unaware of the complete cosmic situation, although He is thinking Himself very advanced in knowledge. Because they have taken Kṛṣṇa so seriously, they must be punished, and so I have ordered the *sāmvartaka* cloud to go there and inundate the place. They should be destroyed with their cows."

Ordered by King Indra, all the dangerous clouds appeared above Vṛndāvana and began to pour water incessantly, with all their strength and power. There was constant lightning and thunder, blowing of severe wind, and incessant falling of rain. The rainfall seemed to fall like piercing sharp arrows. By pouring water as thick as pillars, without cessation, the clouds gradually filled all the lands in Vṛndāvana with water, and there was no visible distinction between higher and lower land.

The situation was very dangerous, especially for the animals. The rainfall was accompanied by great winds, and every living creature in Vṛndāvana began to tremble from the severe cold. Unable to find any other source of deliverance, they all approached Kṛṣṇa to take shelter at His lotus feet. The cows especially, being much aggrieved from the heavy rain, bowed down their heads, and taking their calves underneath their bodies, they approached the Supreme Personality of Godhead to take shelter of His lotus feet.

At that time all the inhabitants of Vṛndāvana began to pray to Lord Kṛṣṇa. "Dear Kṛṣṇa," they prayed, "You are all-powerful, and You are very affectionate to Your devotees. Now please protect us, who have been much harassed by angry Indra."

Upon hearing their prayer, Kṛṣṇa could also understand that Indra, being bereft of his sacrificial honor, was pouring down

(*continued on page 34*)

PURSUING LIFE'S PLEASURES

An allegory from the *Śrīmad-Bhāgavatam* sheds some light on our modern struggle for enjoyment.

by VIŚĀKHĀ-DEVĪ DĀSĪ

When we view the world around us through the eyes of the scriptures, our understanding of it changes. The scriptures tell us that because nothing is permanent in this material world, that which appears desirable—like wealth, fame, strength, or beauty—is ultimately not, because it is not retainable. Whatever our material assets, they will be wrested from us in time. Therefore we should shift our focus from the transient to the permanent, from matter to spirit. To illustrate this point and impress it upon us, the Fifth Canto of *Śrīmad-Bhāgavatam,* chapters thirteen and fourteen, describe "The Material World as the Great Forest of Enjoyment," summarized as follows:

Vaṇik, a poor merchant, was determined to make money. He bravely ventured into a dense forest intending to collect wood to sell in the city at a good profit. But that forest was quite mysterious. Through its cascades of creepers Vaṇik glimpsed a mirage: his dear wife and children were healthy, happy, peaceful; they were well-educated, well-behaved, and touchingly affectionate to him.

This is the beginning of a scriptural analogy that explains some of the perplexities of material life. In Sanskrit *vaṇik* means "merchant" and represents every spiritual soul in the material world. The soul is transcendental to material life and enjoys transcendental pleasures but, when incarcerated within the body, identifies with it and with the mind. Forgetful of his actual identity, the soul seeks happiness in material circumstances.

As Vaṇik left his home to explore the forest, so the soul, the living being, left God's kingdom to find pleasure in the material world. The forest's tangled creepers are likened to the living being's desire for profit, praise, and prestige; the mirage is his pipe dream of future happiness.

Spurred by his wonderful vision, Vaṇik went deeper into the strange forest, enthusiastically collecting wood. But before long a breeze made some dry trees rub together and start a fire. The flames grew quickly, bearing down on Vaṇik. He could have escaped by turning back, but instead he pressed on—only to be met by rogues and thieves. Vaṇik sought shelter in a well, but it was already inhabited—by jackals. He fled further, his feet pierced by the thorns and pebbles on the path, while overhead a huge hill loomed forebodingly.

The forest fire represents the threefold miseries of life: miseries caused by natural disturbances, by other living entities, and by his own mind and body. The rogues and thieves are the embodied soul's senses' longing for sense gratification. Shelter in the dark well is the hope he has for happiness in family life, and the jackals inside the well are his family members, who spend his wealth without consideration. The hill is his extensive and troublesome social responsibilities—the house, clothing, entertainment, and modern amenities he's expected to provide. The thorns and pebbles are the tribulations of establishing respect and prestige in society.

As Vaṇik continued to struggle along, a whirlwind sprang up and blinded him with dust. Rats

PAINTING BY PUṢKARA DĀSA

Allured by promises of success, we modern-day "merchants" wander through the forest of materialistic life, only to meet with overwhelming obstacles. Even our apparent well-wishers, if they lack spiritual understanding, can only add to our suffering.

and flies pestered him, and the harsh sounds of owls and crickets pained his ears. Worse yet, he stumbled upon some cannibals and had to run for his life, but the powerful embrace of a python stopped his escape and all but squashed out his life. He lay unconscious on the forest path.

The whirlwind's dust is the blinding passion that sometimes overcomes the conditioned soul and forces him to enjoy illicit sex. The rats and flies are envious enemies who disturb his life unnecessarily. The harsh sounds are the tax collectors, who demand large tax payments and, when they come for collecting taxes, are the cannibals that force him to run for his life. The python is sleep that binds him in forgetfulness.

When Vaṇik had recovered from the python's attack, he was hungry, thirsty, and still tired, but the trees' fruits were poisonous, the rivers were dry, and a forest fire was quickly approaching. Despite all this, his attention was diverted by some playful monkeys—until a lion attacked him, and again he had to run for his life. Vicious animals, like buzzards, herons, vultures, and crows, feigned friendliness but were insincere and too insignificant to help anyway. Finally Vaṇik, thoroughly morose at not having achieved his life's goal, fell into a mountain cave and died.

Satisfying hunger with poisonous fruits is like trying to become happy by enjoying sense gratification. Because the soul is spiritual, material sense gratification leaves him vacant. But without knowing why he feels vacant, he hungrily searches for sensual pleasures and is poisoned by lust and greed.

As one who is thirsty is frustrated by a dry river, so he who wants spiritual life is frustrated when he approaches so-called swamis, priests, and evangelists who concoct their own methods of salvation. Turning to such charlatans and the bogus organizations they run is like jumping into a dry river—it results in increased suffering. Sometimes, however, one will find a genuine spiritualist and will learn to worship the Supreme Lord. But if he is unable to stick to spiritual principles, he falls into the company of low-class men who are compared to monkeys. Monkeys are always frivolous and infatuated with sex. Such monkeylike people forget that their short lives will soon be over and that they will have nothing to show for it.

A lion's attack means death is coming, and seeking protection among carnivorous birds is like seeking shelter in man-made gods. Such "gods" are too insignificant to save anyone, including themselves, from life's unhappiness, from fear of death (the mountain cave), and from death itself.

By seeing through scriptural eyes, one can understand that lasting happiness is not to be found in the material world. Happiness is innate within us. But because we lack knowledge of our spiritual nature, we seek happiness in material activities, without considering the suffering that accompanies our endeavors. Instead of venturing farther into the material forest as Vaṇik did, let us return back from whence we came. Let us return home to the kingdom of God.

GOVARDHANA

(*continued from page 31*)

rain that was accompanied by heavy pieces of ice and strong winds, although all this was out of season.

Kṛṣṇa understood that this was a deliberate exhibition of anger by Indra. He therefore concluded, "This demigod who thinks himself supreme has shown his great power, but I shall answer him according to My position, and I shall teach him that he is not autonomous in managing universal affairs. I am the Supreme Lord over all, and I shall thus take away his false prestige, which has arisen from his power. The demigods are My devotees, and therefore it is not possible for them to forget My supremacy, but somehow or other he has become puffed up with material power and thus is now maddened. I shall act in such a way as to relieve him of this false prestige. I shall give protection to My pure devotees in Vṛndāvana, who are at present completely at My mercy and whom I have taken completely under My protection. I will save them by My mystic power."

Thinking in this way, Lord Kṛṣṇa immediately picked up Govardhana Hill with one hand, exactly as a child picks up a mushroom from the ground. Thus He exhibited His transcendental pastime of lifting Govardhana Hill.

Lord Kṛṣṇa then began to address His devotees, "My dear brothers, My dear father, My dear inhabitants of Vṛndāvana, you can now safely enter under the umbrella of Govardhana Hill, which I have just lifted. Do not be afraid of the hill and think that it will fall from My hand. You have been too much afflicted from the heavy rain and strong wind; therefore I have lifted this hill, which will protect you exactly like a huge umbrella. I think this is a proper arrangement to relieve you of your immediate distress. Be happy along with your animals underneath this great umbrella."

Being assured by Lord Kṛṣṇa, all the inhabitants of Vṛndāvana entered beneath the great hill and appeared to be safe along with their property and animals.

The inhabitants of Vṛndāvana and their animals remained there for one week without being disturbed by hunger, thirst, or any other discomforts. They were simply astonished to see how Kṛṣṇa was holding up the mountain with the little finger of His left hand. Seeing the extraordinary mystic power of Kṛṣṇa, Indra, the king of heaven, was thunderstruck and baffled in his determination. He immediately called for all the clouds and asked them to desist.

When the sky became completely cleared of all clouds and there was sunrise again, the strong wind stopped. At that time Kṛṣṇa, the Supreme Personality of Godhead, known now as the lifter of Govardhana Hill, said, "My dear cowherd men, now you can leave and take your wives, children, cows and valuables, because everything is ended. The inundation has gone down, along with the swelling waters of the river."

All the men loaded their valuables on carts and slowly left with their cows and other paraphernalia. After they had cleared out everything, Lord Kṛṣṇa very slowly replaced Govardhana Hill exactly in the same position as it had been before.

* * *

A *surabhi* cow from Goloka Vṛndāvana, as well as King Indra from the heavenly planet, then appeared before Kṛṣṇa. Indra, the king of heaven, was conscious of his offense before Kṛṣṇa. Therefore he stealthily appeared before Him from a secluded place. He immediately fell down at the lotus feet of Kṛṣṇa, although his own crown was dazzling like sunshine. Indra knew about the exalted position of Kṛṣṇa because Kṛṣṇa is the master of Indra, but he could not believe that Kṛṣṇa could come down and live in Vṛndāvana among the cowherd men. When Kṛṣṇa defied the authority of Indra, Indra became angry because he thought that he was all in all within this universe and that no one was as powerful as he. But after this incident, his false puffed-up prestige was destroyed.

Being conscious of his subordinate position, he appeared before Kṛṣṇa with folded hands and began to offer the following prayers.

"My dear Lord," Indra said, "being puffed up by my false prestige, I thought that You had offended me by not allowing the cowherd men to perform the Indra-yajña, and I thought that You wanted to enjoy the offerings that were arranged for the sacrifice. I thought that in the name of a Govardhana sacrifice, You were taking my share of profit, and therefore I mistook Your position. Now by Your grace I can

understand that You are the Supreme Lord, Personality of Godhead, and that You are transcendental to all material qualities. Your transcendental position is *viśuddha-sattvam,* which is above the platform of the material mode of goodness, and Your transcendental abode is beyond the disturbance of the material qualities. Your name, fame, form, qualities, and pastimes are all beyond this material nature, and they are never disturbed by the three material modes. Your abode is accessible only for one who undergoes severe austerities and penances and who is completely freed from the onslaught of material qualities like passion and ignorance. If someone thinks that when You come within this material world You accept the modes of material nature, he is mistaken. The webs of material qualities are never able to touch You, and You certainly do not accept them when You are present within this world. Your Lordship is never conditioned by the laws of material nature.

"Please accept my prostrated obeisances. You are the personification of supreme knowledge. You can appear anywhere according to Your desire in any one of Your eternal forms. You are the root of all creation and the Supreme Soul of all living entities. Dut to my gross ignorance, I created a great disturbance in Vṛndāvana by sending torrents of rain and a heavy hailstorm. I acted out of severe anger caused by Your stopping the sacrifice which was to be held to satisfy me. But my dear Lord, You are so kind to me that You have bestowed Your mercy upon me by destroying all my false pride. I therefore take shelter unto Your lotus feet."

Thus praised by Indra, Lord Kṛṣṇa, the Supreme Personality of Godhead, smiling beautifully, said, "My dear Indra, I have stopped your sacrifice just to show My causeless mercy and to revive your memory that I am your eternal master. I am not only your master but the master of all the other demigods as well. You should always remember that all your material opulences are due to My mercy. Everyone should always remember that I am the Supreme Lord. I can show anyone My favor, and I can chastise anyone, because no one is superior to Me. If I find someone overpowered by false pride, in order to show him My causeless mercy, I withdraw all his opulences."

After instructing Indra, Lord Kṛṣṇa asked him to return to his kingdom in the heavenly planet and to remember always that he is never the supreme but is always subordinate to the Supreme Personality of Godhead. He also advised him to remain as king of heaven, but to be careful of false pride.

After this, the transcendental *surabhi* cow, who also came with Indra to see Kṛṣṇa, offered her respectful obeisances unto Him and worshiped Him. The *surabhi* offered her prayer as follows. "My dear Lord Kṛṣṇa, You are the most powerful of all mystic *yogīs* because You are the soul of the complete universe, and only from You has all this cosmic manifestation taken place. Therefore, although Indra tried his best to kill my descendant cows in Vṛndāvana, they remained under Your shelter, and You have protected them all so well. We do not know anyone else as the Supreme, nor do we go to any other god or demigods for protection. Therefore, You are our Indra, You are the supreme father of the whole cosmic manifestation, and You are the protector and elevator of all the cows, *brāhmaṇas,* demigods, and others who are pure devotees of Your Lordship. O Supersoul of the universe, let us bathe You with our milk because You are our Indra. O Lord, You appear just to diminish the burden of impure activities on the earth."

In this way Lord Kṛṣṇa was bathed by the milk of the *surabhi* cow, and Indra bathed Him with the water of the celestial Ganges through the trunk of his carrier elephant. After this, the king of heaven, Indra, along with *surabhi* cows and all other demigods and their mothers, worshiped Lord Krsna by bathing Him with Ganges water and the milk of the *surabhis.* Thus Govinda, Lord Kṛṣṇa, was pleased with all of them. The residents of all higher planetary systems, such as Gandharvaloka, Vidhyādharaloka, Siddhaloka and Cāraṇaloka, all combined and began to glorify the Lord by chanting His holy name. Their wives and damsels began to dance with great joy. They very much satisfied the Lord by incessantly pouring flowers from the sky. When everything was very nicely and joyfully settled, the cows overflooded the surface of the earth with their milk. The water of the rivers began to flow and give nourishment to the trees, producing fruits and flowers of different colors and tastes. The trees began to pour drops of honey. The hills and mountains began to produce potent medicinal plants and valuable stones. Because of Kṛṣṇa's presence, all these things happened very nicely, and the lower animals, who were generally envious, were envious no longer.

After satisfying Krsna, who is the Lord of all the cows in Vṛndāvana and who is known as Govinda, King Indra took His permission to return to his heavenly kingdom. He was surrounded by all kinds of demigods, who passed with him through cosmic space. This great incident is a powerful example of how Kṛṣṇa consciousness can benefit the world. Even the lower animals forget their envious nature and become elevated to the qualities of the demigods. ⊠

Have a problem with your subscription?

We want to solve it to your complete satisfaction, and we want to do it fast. Please write to: Janeśvarī-devī dāsī, *Back to Godhead* magazine, P. O. Box 70, Emmaus, PA 18049.
You can help us by attaching your magazine label here, or by copying your name and address as it appears on your label. Send this along with your correspondence.

Name
Address
Apt. #
City
State
Zip

Moving?

Simply attach the mailing label from this magazine and write in your new address below. (Please allow 4–6 weeks.)

Your New Address Goes Here

Name

Address Apt. #

City State Zip

Subscription Rate:

One year (11 issues) $16 (bill me), $14 (prepaid). Outside Canada and U.S. add $3 for surface mail, $6 for airmail.

☐ Renewal ☐ New Order

For Fast Service . . .

. . . it is better to write us concerning your problem. Be sure to include the magazine label. Also, address changes are handled more efficiently by mail. However, should you need to reach us quickly, call

215-821-0414

Back to Godhead
P.O. Box 70 • Emmaus, PA 18049

NOTES FROM THE EDITOR

Seeing the Good

I recently discussed with a friend the importance of trying to see good in all persons. But my friend doubted: "Isn't it a fact that some people are actually bad?" It occurred to me that I should have first defined what I mean by good. Positive thinking must be more than vague sentiments.

According to Vedic knowledge, any thought or act progressive to spiritual life is good. And spiritual life may be defined simply—but accurately—as that which is pleasing to the Supreme Personality of Godhead, as enunciated in the recognized scriptures. For practical guidance in spiritual life we should also follow the example and advice of God's representatives, those who have attained to a state of pure goodness.

It is difficult to find someone who is one hundred percent good, someone completely in accord with God's wishes. In the *Bhagavad-gītā* the Personality of Godhead, Śrī Kṛṣṇa, admits, *sa mahātmā sudurlabhaḥ:* The *mahātmā,* who is completely in the spiritual energy of God, is very rarely found in this world. But do we have to wait until we find one hundred percent goodness before we recognize and encourage good acts? A more realistic approach is to appreciate sincere attempts at spiritual life, even in a person who has flaws.

An incident in the life of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda exemplifies this positive but realistic outlook. In 1973 Prabhupāda received a letter from a woman named Lynne Ludwig, who had encountered two of his young disciples in California. She complained that they had "a very negative outlook toward the people they meet." Moved by her genuine concern, Śrīla Prabhupāda wrote her a thoughtful letter. He acknowledged that his followers may have acted in an indiscrete way, and he asked her to please forgive them. At the same time Śrīla Prabhupāda pointed out the saving grace in the behavior of his devotees:

> To give up one's life completely for serving the Supreme Lord is not an easy thing, and *māyā,* or the illusory, material energy, tries especially hard to trap those who have left her service to become devotees. Therefore, in order to withstand the attack of *māyā* and remain strong under all conditions of temptation, some who are inexperienced devotees in the neophyte stage of devotional service will sometimes adopt an attitude against those things or persons which may possibly be harmful or threatening to their tender devotional creepers. They may even overindulge in such feelings just to protect themselves, and thus they will appear to some nondevotees, who are perhaps themselves still very much enamored by the material energy of *māyā,* to be negative or pessimistic.

Prabhupāda went on to state that when a devotee of God actually comes to the mature stage, then he becomes "constantly enlightened, always positive, not negative, as you say. The advanced devotee is the friend of everyone."

So far I have discussed seeing the good in those who have accepted the spiritual path, even if they are immature. But what about persons who may not believe in God? What about persons who flagrantly disobey the basic commandments? And what about the animals and plants? Should we see God only in theistic human beings?

In fact, the vision by which one sees everyone as equally good is the vision of the topmost theist. As Lord Kṛṣṇa declares in the *Bhagavad-gītā* (5.18), "The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle *brāhmaṇa,* a cow, an elephant, a dog, and a dog-eater [outcaste]."

The enlightened sage can see everyone equally because he doesn't see in terms of bodily coverings. He sees the spirit soul within. He sees that even animals are eternal spirit souls, but because of their previous bad *karma,* they have been forced to enter a species of life with a very limited consciousness. But all souls are equal, and therefore no one has a right to kill. When applied in this way, the attempt to see the good in others becomes a very crucial and practical basis for personal ethics.

There is another important reason why we should see everyone as equal: Everyone is equally a servant of God, equally subject to His supreme will. Lord Kṛṣṇa declares in the *Bhagavad-gītā* (4.11), "As all surrender to Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā." From the viewpoint of God, therefore, everyone is His eternal part and parcel, and everyone may become His eternal associate again in the spiritual world.

But what about seeing the bad? Certainly systems of morality, philosophy, and religion teach an important distinction between sinful and unsinful acts. There are laws of God, or laws of nature, and anyone who defies them receives punishment through the law of *karma.* The proof of this is that some spirit souls have taken birth in lower species, where they suffer more misfortune than others. But even when we acknowledge *karma,* that does not condone our taking a negative attitude toward "sinners." A God conscious person, who has actually developed traits of goodness, hates not the sinner but the sin—the destructive act itself.

Those who have gained a conviction about the equality of all beings have the added responsibility to try to help others come to the higher understanding. We should all strive to see the good in others and to help them bring out their best. This is expressed in the *Bhagavad-gītā* (3.26), "Let not the wise disrupt the minds of the ignorant who are attached to fruitive action. They should be encouraged not to refrain from work, but to work in the spirit of devotion."

If we want to promote good in the world, we cannot blindly believe that all acts are equally good. But we can see that everyone is good at heart because he is constitutionally part of the Supreme Personality of Godhead. A learned person, therefore, seriously tries to follow the path of goodness and introduces it to others.

Furthermore, real goodness is not the transient happiness we enjoy by our senses. That which is good must be eternal, and therefore it is attained by reviving our relationship with God. We can promote goodness by glorifying God through philosophy, art, science, music, and innumerable other methods. Mundane attempts at "doing good" deteriorate into moralistic meddling and schemes for others' welfare, which end in failure.

Transcendental, positive thinking is not a Pollyanna pose, nor does it mean seeing through rose-colored glasses. It is a broad vision that includes and encompasses the bad and elevates us to our original state of eternal happiness. Seeing the good, therefore, means to love all beings in God's creation. Even if pure goodness cannot be immediately achieved, the smallest attempt at goodness creates auspiciousness in the world. If we are able to face our own weaknesses, as well as the widespread corruption and evil in the world, and yet go on working for the cause of good, only then can we realize the happiness of the *mahātmā,* the great-hearted servant of God and humanity. **—SDG**

Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare

Chanting is easy, and it works. In fact, it is the most effective means of God realization in the world. Here's why. God is unlimitedly powerful, and His name is Himself. When we chant God's names, God is totally present through the transcendental sound. So potent are God's names that the Vedic scriptures consider chanting the essential, universal religion of the age. So why don't more people chant? Maybe they're embarrassed. Or busy. Or doubtful. Or maybe they think chanting is a sectarian religious practice—something only for the Hare Kṛṣṇas. Yet what could be less sectarian than calling out to God? All the great scriptures of the world praise the holy names of God. God's names may vary from religion to religion or from culture to culture, but the person—the supreme fatherof all—is the same. Don't be embarrassed. Chanting is for everyone. Don't feel you're too busy. Chanting is easy. And don't remain doubtful. Try chanting and see the results. Chant. It's easy, effective, and universal.

BALI MAHĀRĀJA DĀSA

SURVIVAL KIT

To learn more about how to survive peacefully in a turbulent world, write to *Back to Godhead*, P.O. Box 70, Emmaus, PA 18049 and receive a free catalog of transcendental literatures, tapes, and meditation aids. Or visit the Hare Kṛṣṇa center nearest you.